

Bringing the temples to the people

APR 17 1985

Jeff Adams

CARDSTON, Alta. — The biggest tourist attraction in this windy town in the Rocky Mountain foothills is an 80-storey tower of granite that most visitors can never enter.

"A fixed point in a confusing and shifting world," is the way a promotional brochure describes Canada's only Mormon temple, patterned after similar buildings in ancient Jerusalem.

The massive structure is visible from several kilometres away at night when

torchlights illuminate its imposing walls. Built 72 years ago, it is the focal point of this country's 50,000 members of the Church of Latter-day Saints. Many will make pilgrimages to it during their lifetime.

The closest temple to Eastern Canada is in Washington, D.C., but the church has announced plans for a second Canadian temple near Toronto.

Non-Mormons who travel to either building won't be allowed inside. Church doctrine dictates that only members can



Mormon Tabernacle in Cardston, Alberta

enter the sacred rooms where baptisms and marriages occur.

Mormons believe the living can contact the dead, and by introducing them to God, guarantee their lives in heaven.

For saving families

"By proxy, we can save them from eternal death," explained Wendell Tolman, 66, director of the temple's visitor services office that welcomed 27,000 people last year.

A big, balding man dressed in a black suit and tie, Tolman sold his Idaho grocery store and butcher shop a few years ago to become a Mormon missionary. He and his wife are in Cardston for an 18-month assignment.

Tolman clasped his large hands together and frowned slightly, trying to think of a way to fully explain why his church's five million members worldwide have spent millions of dollars to build 47 debt-free temples in 25 countries.

"These temples are so important for

the sacred ordinance work of saving families — not only in this life but when people have passed beyond."

Tolman said the Mormon church has thousands of chapels for weekly worship services. But only temples with their special "sealing rooms" can be used to perform proxy marriages so living members are "sealed for eternity" with long-dead mates.

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Flood of famine aid hurts Ethiopian Church ministries

ADDIS ABABA, Ethiopia (EP) — Evangelical church leaders in Ethiopia say the flood of famine aid pouring into their country threatens to undermine their evangelism, discipleship, and other church ministries, according to the Rev. Franklin Graham, president of Samaritan's Purse.

During his recent visit here, Graham met with denominational officials who expressed concern that most of the funds they are receiving are designated exclusively for famine relief and develop-

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Calvinist Contact

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Tourism today in Wasaga Beach

Henry de Jong

WASAGA BEACH, Ont. — Len and Rita Bette are in the tourism business, along with 599,998 other Canadians. They run Alton Lodges, a family resort featuring one and two bedroom house-keeping cottages in Wasaga Beach, Ontario.

When I called them, they both picked up the phone, and during the ensuing conference call they were both eager to talk about tourism.

Yes, they had heard of the federal government's new report, *Tourism Tomorrow*, but they had not seen it. Nevermind, they knew how things were in the tourism business, at least in their area. Business wasn't too bad actually, though there definitely were problems and there was room for improvement.

The Betties have advertised in resort magazines, in the *Georgian Triangle*, the *Huronian Tourism Guide* and in *Calvinist Contact*. Most of their customers are Canadians, though 20% or so come from the States, and last year there was one from England and another from Ireland. These last two ended up at Alton Lodges after mailed enquiries found their way to the local chamber of commerce.

Changing trends

The Betties have noticed some trends in tourism during the last decade. Organized tour travelling is up, they feel, while the number of individual travellers has declined. There is a greater turnover at Alton Lodges: people aren't staying as long as they used to. And people have become more demanding.

Upon this latter trend seems to hang the success or failure of tourism in Canada. The Betties were quick to suggest the need for more attractions, locally, to keep the tourists happy. One of their biggest chores, each week, is to

put together seven-day package of things to do and see for the residents of Alton Lodges.

They feel too that Canadian tourism operators are somewhat lacking in the simple virtues of friendliness and honesty, a kind of service which well travelled people have found elsewhere and have come to expect everywhere.

Then, of course, there's the matter of money. The sales tax of 5% doesn't help to keep the cost down, and some people get put off by the high cost of liquor in Canada. In general, too, thinks Len, Canadians are pricing themselves off the world market.

As for the government, suggest the Betties, they could take the sales tax off again as they did for four years a while back. And they could do more in the way of advertising and promotion.

But if any one thing should be impressed upon this government, says Len Bette, let it be a plea not to forget the small-time operators like themselves. They are, after all, still the backbone of Canada's tourist industry.



Bradley Numan fishing in a river by Wasaga Beach

Thinkbit

You can lead Horace to daughter,
But you can't make him wink.
Brutus Punstra

Aid for earthquake victims

GRAND RAPIDS, Mich. — The Presbyterian Church in Chile and the Christian Reformed World Relief Committee (CRWRC) are banding together to aid victims of an earthquake that struck central Chile on March 3.

CRWRC is providing \$10,000 to the Presbyterian Church to purchase medicines, clothing, blankets, and food. Thirty percent of the money will be used to erect emergency housing.

The quake which measured between six and seven on the Richter Scale did widespread damage in the capital city of Santiago and the coastal cities of Valparaiso and Vena del Mar. The United Nations Disaster Relief Office

estimates damage at \$600 million and says that 170,000 people were affected. Chilean newspapers estimate the number of people affected at closer to 500,000.

Jack Roeda, who is with the Spanish Broadcast Division of the Back to God Hour, arrived in Santiago two days after the quake. "Eighty to 90 percent of the old city was heavily damaged," he reported. "But even new buildings that you would think could withstand a quake were damaged and leaning."

Roeda met with Rev. Guillermo Serano, one of the Presbyterian pastors heading up the relief effort. "We were in

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Witness for the prosecution: Anne Frank

While neo-Nazi propagandist Ernst Zundel was waiting for his verdict in Canada, after having been found guilty of wilfully spreading false rumours about the Holocaust, my wife, two sons and I visited the Anne Frank house in Amsterdam. The house and its story, as told by Anne in her famous diary, is a poignant reminder of the satanic workings of Nazism.

Although it was the second time for Alice and myself, the experience of walking through the revolving bookcase into the rooms that during the years 1942-44 held eight Jewish refugees was again gripping. The reality of the Holocaust came sharply into focus here. No need for a court case. Those who have eyes to see, can see.

On one of the walls of the Frank family's livingroom one may still view the map of Normandy with coloured pins marking the progress of the Allied forces. Next to it, on the old wallpaper, a number of pencilled lines show the growth of the children during two years of hiding. "Here," you say to yourself, "is where Anne stood to be measured."

One wall of Anne's bedroom is covered with magazine pictures she had glued to the bare walls two days after the family moved into the premises — pictures of movie stars and royal families, testimony to a girl who dreamed of fame and nobility. Under glass are some pages of her writings and copies of Anne's *Diary* in more than 50 languages.



The bookcase gives entrance to the Annex

Every day hundreds of visitors climb the narrow Dutch staircases to where the Annex begins. Several of them leave a message in the large book that is placed at the end of the exhibit for that purpose. No one is left untouched by this honest and sensitive account of daily life and relationships within the narrow confines of two years of Annex living ... unless that someone should want to cover his eyes with the smut of neo-Nazism.

Moving commentary

The *Diary* itself does not really tell the story of Nazi cruelty. There is no witness account here of torture in the concentration camps. Our knowledge that only seven of these eight refugees survived Hitler's demonic plan fills in the gaps. What the diary does do, however, is paint the fragile beauty of an impetuous but perceptive human mind, threatened by an ominous power. And the conclusion that is easily reached after reading the book and seeing the Annex is, if this is what Nazism conspired against, it must have been a monstrosity.

This is how Anne captures her feelings about her enforced captivity in the Annex:

I see the eight of us with our "Secret Annex" as if we were a little piece of blue heaven, surrounded by heavy black rain clouds. The round, clearly defined spot where we stand is still safe, but the clouds gather more closely

about us and the circle which separates us from the approaching danger closes more and more tightly. Now we are so surrounded by danger and darkness that we bump against each other, as we search desperately for a means of escape. We all look down below, where people are fighting each other, we look above, where it is quiet and beautiful, and meanwhile we are cut off by the great dark mass, which will not let us go upwards, but which stands before us as an impenetrable wall; it tries to crush us, but cannot do so yet. I can only cry and implore: "Oh, if only the black circle could recede and open the way for us!"

Being made aware of the reality of fear and humiliation at an early age, Anne came to the conclusion that the suffering of the Jewish people may be necessary to serve some higher good. She writes:

Who has inflicted this upon us? Who has made us Jews different from all people? Who has allowed us to suffer so terribly up till now? It is God that has made us as we are, but it will be God, too, who will raise us up again. If we bear all this suffering and if there are still Jews left, when it is over, then Jews, instead of being doomed, will be held up as an example.

The suffering of Jesus

I think Anne was right in seeking the purpose of suffering beyond the human sphere. God has a purpose with the suffering of the Jewish people, I'm convinced of that. I also believe that God had a purpose with Anne Frank, and still has with the Annex and the *Diary*. The key to understanding that purpose lies in the suffering of the Jew Jesus.

As Son of God, He gives meaning to all suffering. On Him the full fury of evil was unleashed. Through Anne's diary we may catch a glimmer of the destructive nature of the powers of darkness. Christ has overcome these powers of darkness, and He brings full liberation to those who are oppressed, and who seek Him.

A week after our return to Canada, Ernst Zundel was sentenced to 15 months in jail. In a cheap and pathetic imitation of suffering, he had carried a cross to the courtroom. What stupidity! What an idiotic thing to do! How much greater and nobler was the suffering of Anne Frank. Zundel would be a changed man if he could understand one simple sentence written by a girl just turned 15: "How noble and good everyone could be if, every evening before falling asleep, they were to recall to their minds the events of the whole day and consider exactly what was good and bad in their own conduct."

The girl who wrote that sentence was Anne Frank, plaintiff against those who promote bigotry and hatred.

Vacation in the Bible?

This being the "Vacation" issue, I reflected on whether in the Bible there is evidence that people took vacations. Not that we need to know in order to justify two or three weeks of leisure, but it's worth looking into.

I did not get very far. The closest I came to camping in the Bible is reading about the nomadic existence of Abraham and his descendants. You could say that there is biblical evidence that it is good to sleep in a tent.

But we might consider the Feast of Tabernacles. Now here is an instance of people who normally live in buildings like we do, commanded by the Lord to live in huts made of palm branches and poplar twigs for seven days. I am sure the kids of Israel had a ball during those days.

But celebrating that feast wasn't really what we would call having a vacation. Except for the first and last day, one may assume that the work went on as usual,

eventhough the harvest was in by this time.

The closest I can come to finding a biblical picnic is reading about the feeding of the 5,000. Hardly a picture of fun and frolic in the park, though.

No, I guess the people of Bible times did not have the kind of holidays we enjoy today. Holy days, yes, but not holidays. Some say we need holidays more than the Israelites did. Maybe. But then, we could also do with a few more real celebrations of holy days, don't you think?

And somehow, the two could reflect each other — our happy vacations could be holy, and our holy days, happy.

BW

ALBERTA TATION

Choosing a campsite

Watching for the water
rushing
rippling
or still in the moonlight.

Seeking the moss-banked creek
babbling beneath the pines
The glinting river
rippling over the rocks
beyond the willows
The wind-cooled lake
edged by reeds and blackbirds
echoing the haunting loon song
against the towering
tree-clad hills.

Something within us
compels us to draw our tents
near to the water.

Porcupine Hills

Into the west
where the sun's slanting rays
Cover the hills
with a soft prairie glaze.

Finding a place
where silence reigns
And only the sky
and the rolling plains
Seem to belong.

Into this people-less
hollow we drove.
Stopped on the crest of a hill
where we stood.
Listening to fullness
a valley of sound
Grasshopper orchestras
close to the ground.

Humming to heaven
though the valley looked barren
Like the dry brittle crunch
of the field grass
on leaving.

Mountains

Is. 54:10

Immoveable
beside the purple pasque
flowers bursting
through the meadow grass.

Immoveable
beneath the forest path
where deerprints linger
in the snow
and silent doe-eyes
keen and alert
pause in their grazing.

Immoveable
canyon clefts
fringed by icicles
crystal cold against
the clinging mosses.

"Though the mountains
be shaken
and the hills removed
yet my unfailing love for you
will not be shaken."



Poetry by
Linda Siebenga
Blackfalds, Alta.

SKYLIGHTS/WILLIAM RANG



Father is in charge

When I was about seven years old, my dad treated me to a real adventure. He knew, of course, about my attraction to the unusual, and maybe it was because of that knowledge that he took me rowing. Dad was a big man and he could put some awesome power into the oars. First we went up the canals of Amsterdam, then through the locks. Hours later we were slam in the middle of the oceanport among tugboats and freighters. Daring!

Dad rowed along until he found his brother's freighter. I still remember how he hit the hull with an oar, how we climbed up a rope ladder, how we met uncle Hidde in his cabin.

That evening I gave mom the best account of the day I could and felt a bit sad when she became quite upset. In a row-boat in the harbour, are you out of your mind, Lolke? Rollers, tugs, ships, anything could have run you over...

I remember, too, that mom's anger made me fear the trip after it had been over. Yet while I was on the water that afternoon, I wasn't the least bit scared. Dad was at the oars, you know. Dad knew the water and he knew all about ships. When Dad was in charge, everything always turned out just fine.

In a sense I've always been in a rowboat in the harbour with tugs and freighters passing on starboard and astern. Yet I know that Father is in charge. He has always been in charge. He knows the water, the freighters and the tugs, and He knows where to take me.

Life is a journey from the harbour called Birth to the Safe Harbour, thousands of miles away. I'm not scared, except when I look at the waves, the freighters, and the tugboats. And I know why I'm scared. When I look at those things, at their fearsome size and speed, I cannot look at Father. But when I look at Him again, I see His confident smile.

Father can do everything and He is in charge. He holds the oars and steers the boat. Until we are home.

William Rang is principal of the Christian School in Dunnville, Ont

News



Pastoral letters

Rev. Leonard Schalkwyk

Beware of the disaster lobby

Recently I was on a short spring vacation in South Carolina. There I picked up a book which proved to have an important message. It has the unpretentious title of "A walk across America." The author, Peter Jenkins, felt very mixed up when he graduated from a university in upper New York State. He had lost his parents' faith. For him there was no God anymore. He looked upon society as having fallen prey to the three Gs: God, Guts, and Greed.

The "negative left" had brainwashed him. He voted that he would never add to the disaster of overpopulation by having children of his own. He bewailed corrupt, greedy, capitalist government which had covered the fertile fields of America with blacktop, and had polluted her with wasteful industries.

He would not buy a newspaper anymore, because he felt ashamed at the thought of the beautiful trees that had been killed to make newsprint. Fat, bulky newspapers only served the self-interest of heartless companies: by their advertising they pressed people into buying products that were not needed.

Not wanting to be a part of such a shameful process, he decided against accepting a job at graduation. He "dropped out" of society, as a protest.

Cop-out

He bought a backpack, loaded some necessities in it and started to walk. No cars were accompanying him, no people cheered him on. Wanting to be alone, he turned his back on this horrible capitalist society with all its injustices to minority groups and its oppression as bad as communism.

Only his dog walked with him. At night he slept outdoors in the woods in a sleeping bag, even in the dead of winter. In howling blizzards he pushed on when everybody else was off the road. Several times he narrowly escaped death. At the end of his trip an article appeared about his journey in the *National Geographic Magazine*.

But at that time he had become a different man. He had found to his unexpected surprise that America was not that bad after all. Now he was thankful for those bulky newspapers, because it gave him work in a logging camp in Tennessee, when he ran out of money.

Having come into close contact with those bloody pigs, the police, he started to appreciate law enforcement. Now the supposed "police brutality" exploded in his face. It proved to be

just another myth invented by the disaster lobby. He found vast stretches of woods where few people lived, and thus the overpopulation theory went down the drain. As he breathed clean air, he wondered whether his professors in their stuffy classrooms had been correct about that "horrible pollution."

He started to admire the rugged freedom of private enterprise which he found everywhere. The entrepreneur spirit of the North American continent with its vast opportunities started to infiltrate his mind. He discovered that America had become the most prosperous country in the world, just because of this economic and political system.

But best of all, living among blacks of the South, he found that belief in God was what gave real meaning to life. Church services became deeply touching to him. He repented of his sins and started to love Jesus.

Now he thanked God for the country he once despised. The best proof of this change of heart is that he is now married and has three children...

Enjoy life

As Christians we are also in danger of being infected by the negative thoughts and myths of the disaster lobby. But you don't have to swallow everything that is dished out to you on television "news," in the papers and even in some articles in Christian magazines.

Beware of the disaster lobby. Especially disillusioned people are more apt to be infected by its negativisms. Do not become a sourpuss.

We do not live in a perfect world, but you as *Calvinist Contact* readers live in two great countries in North America.

Enjoy everyday the privilege to promote these great lands of ours, by hard and honest work.

We will also work to right social injustice, but not by knocking down the system. We do have a social task, we do have to correct injustice, but not by destroying society. Remember the lesson which Peter Jenkins had to learn, the hard way.

Having done all we can, we know that our freedom is ultimately not dependent on human efforts, but on the Lord's protecting Hand.

Work as if it were dependent upon you.
Pray because it is dependent upon God.

Leonard Schalkwyk is pastor of the Christian Reformed Church in Springdale, Ontario.

Bringing the temples to the people

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The best for the Lord

The Cardston temple cost a then-imposing \$781,000 when it was built in 1913, fulfilling a 25-year-old prophecy of Mormon settler Charles O. Card, after whom the town is named.

The building's massive granite blocks were painstakingly hauled and hewn from British Columbia. Much of the interior panelling is African mahogany.

"They could have used cheaper materials," said Tolman, "but we feel the house of the Lord should have the best."

In fact, the Mormon church

has begun cutting costs on newer temples. By building them smaller and less expensively, more can be built. Canada can have two instead of one, shortening the travelling distances for members.

"We're bringing the temples to the people instead of making the people come to the temple," Tolman said.

Jerry Cahill, a public relations officer at the Mormon church's headquarters in Salt Lake City, Utah, said the Toronto temple will definitely be a lesser version of the imposing structure in Cardston.

"Making them smaller means making more of them," Cahill said.

Aid for earthquake victims

... continued from page 1.

church when the quake came," said Serano. "Pieces of the roof fell on us and we were covered with dust. We may have to rebuild our church building."

The Presbyterian Church will use CRWRC's grant to assist families in areas where neither the government nor other agencies are helping. Rev.

Serano said the church plans to use young people and retired persons to erect emergency housing for victims. The units cost about \$200.

"It is important that we erect this housing quickly," Serano stressed. "In April it gets cold here and rains frequently. By May we could see frost."

Kuyper's Kapers

WHAT MAKES YOU THINK YOU'D BE A GOOD POLITICIAN IN THESE TIMES, ABE?



I FEEL THAT GOD IS CALLING ME TO POLITICAL ACTION IN CANADA AND HAS GIVEN ME WISDOM IN THESE MATTERS



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Ethiopian Church ministries

... continued from page 1.
ment. While such help is critically needed, the church is having difficulty supporting its itinerant evangelists, rural pastors and families of believers imprisoned

by Ethiopia's Marxist regime.

Graham's organization responded by contributing \$75,000 specifically for use in caring for evangelists and families of jailed church

members. Samaritan's Purse, an evangelical mission, has already given over \$180,000 for food distribution and expansion of existing medical facilities.

Graham urged leaders to continue receiving money for relief and development from non-government donor agencies, but to exercise caution in its use. "Unless they are carefully planned," he said "relief and development efforts can weaken the church's infrastructure."

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Pensive Dutchie

Syrt Wolters

Why don't you "speak out"?

Not too long ago someone put that question to me. He himself was very concerned about developments in the church, particularly the Christian Reformed Church. According to him the situation in the church had become bad. First the Synod said that dancing was all right. And now the issue of women in office. First as deacons; soon women as elders; one could bet on that! And before long we will have women preachers! What is the world coming to?!

One cannot deny that the Christian Reformed Church is experiencing turmoil at this time. Just check the news items about classes meetings: piles of complaints from individuals and from churches protesting the "decadence" in the church. And, by the looks of it — the next synod will have to deal with a good number of similar protests.

In some congregations, I understand, there are protest meetings held to discuss how this avalanche of "worldliness" can be stopped.

In all this turmoil, one seriously concerned brother wrote me and said in an urgent tone: Why don't **you** speak out? He himself had written more than once. I almost got the impression that the writer was saying, Don't just sit there! Can't you see that everything is going to pot? Why don't **you** speak out?! **You** have an audience in *Calvinist Contact*

and perhaps in other publications as well. Why not use your opportunities to help stem the tide!

Well — I'm going to. I am going to speak out loud and clear! But I am determined to approach it from a totally different angle than is expected from me. To be frank — I am getting sick of our quarrels about petty peeves!

As I have said in previous contributions in *Calvinist Contact*: We are in our behaviour and attitudes far too much "church-concerned." We are too busy looking "inwardly," being concerned with "our church," leaving the more important issues untouched.

I am still convinced that our main task today, as it was since Jesus went to heaven, is to live in the world while NOT being of the world. To me this means that we as Christians (individually AND communally) must live in the world *on the terms of the Kingdom of Christ* refusing to live in the world *on the terms of the world* (in a contemporary sense this means, *on the terms of secular humanism!*).

THAT problem does not seem to bother us. We grow very hot about the question whether a woman should practise mercy officially as a deacon, but don't blink an eye about making our living in the world with the secure support of a secular union — an organization

which tramples underfoot all claims of Christ as having authority in heaven and earth!

I strongly believe, that as soon as we, in faith and trust on God, refuse to live such kind of living in the world, we will be far too busy with problems of a totally different nature. We would not have time to quarrel about the question whether we should dance or allow a woman to be a deacon in church.

I know that we defend our living in the world (on secular terms) with very logical arguments. Even the Editor of *The Banner* wrote some time ago that we should not try to live as butterflies as long as we are just caterpillars. In other words: when Jesus said that we should live in the world but not be of the world, He meant to say: As soon as you have grown enough in the faith, live in the world etc...! Or: as soon as you see a possibility to live in the world as not belonging to that world, don't forget to do so!

As a Christian community in North America we have accustomed ourselves so thoroughly to the pattern of adapting ourselves to the pattern of the world, that we are not aware anymore, that we are violating the terms of the Kingdom of God.

Frankly — I am wondering myself what would happen if the Christian

community, (which, by the way, consists of individuals) would all of a sudden repent from its secular way of doing things! Is it possible that we are so tangled-up in a wrongly directed world of thinking and acting, that it is impossible to "extricate" oneself from it? And, because of this impossibility, we are trying to make the best of a sinful situation?

What does it mean for an individual "to live in the world and not be of the world." That the world can notice that you go to church on Sunday? That you are known as a person who does not swear or drink (excessively) or smoke and live in peace with your neighbour? Of course, we should be known by that too, but do the terms of Jesus' Kingdom not go far and far beyond these matters of moral behaviour?

What about politics? What about social relationships? What about our mandate "to have dominion"? Here Culture and Science comes in: After 2,000 years of Christianity, shouldn't we have come up with a biblical way of life? with a biblical theory on Economics, and on many more aspects of life?

Syrt Wolters owns and operates a barbershop in the Empress Hotel in Victoria, BC

Of holidays, bonfires, and diapers

SAN DIEGO, Calif. (EP) — Religious significance is alive and well, and living in the English language. Etymologists like the Rev. Dale S. Bringman, pastor of St. Peter's by the Sea Lutheran Church here, can cite many examples of words and phrases whose religious origins have been forgotten.

"Holiday," a word used to denote a special celebration, has its etymological roots in the phrase "holy day." Likewise, the phrase "red-letter day," meaning a day of unusual importance, came from the practice of marking religious feast days on the calendar in red.

"Enthusiastic" and "giddy" both originally carried the meaning "filled with God."

Many words originally were

related to practices of the ancient church. The word "beads" came from an Anglo-Saxon word meaning "to ask" and referred to early rosaries. "Journals," now meaning a daily record, began as devotional aids, named for the French word for "day."

"Bonfire" is a word with roots in the English reformation, when the bodies of saints were burned in "bone fires." And "clerks" is derived from the word "clergy," and stems from a period in time when those with religious training were used as bookkeepers and secretaries because they possessed a then unusual trait — literacy.

Monasteries have left their mark on the language. "Parlor," the main room of the house, is derived from a French word

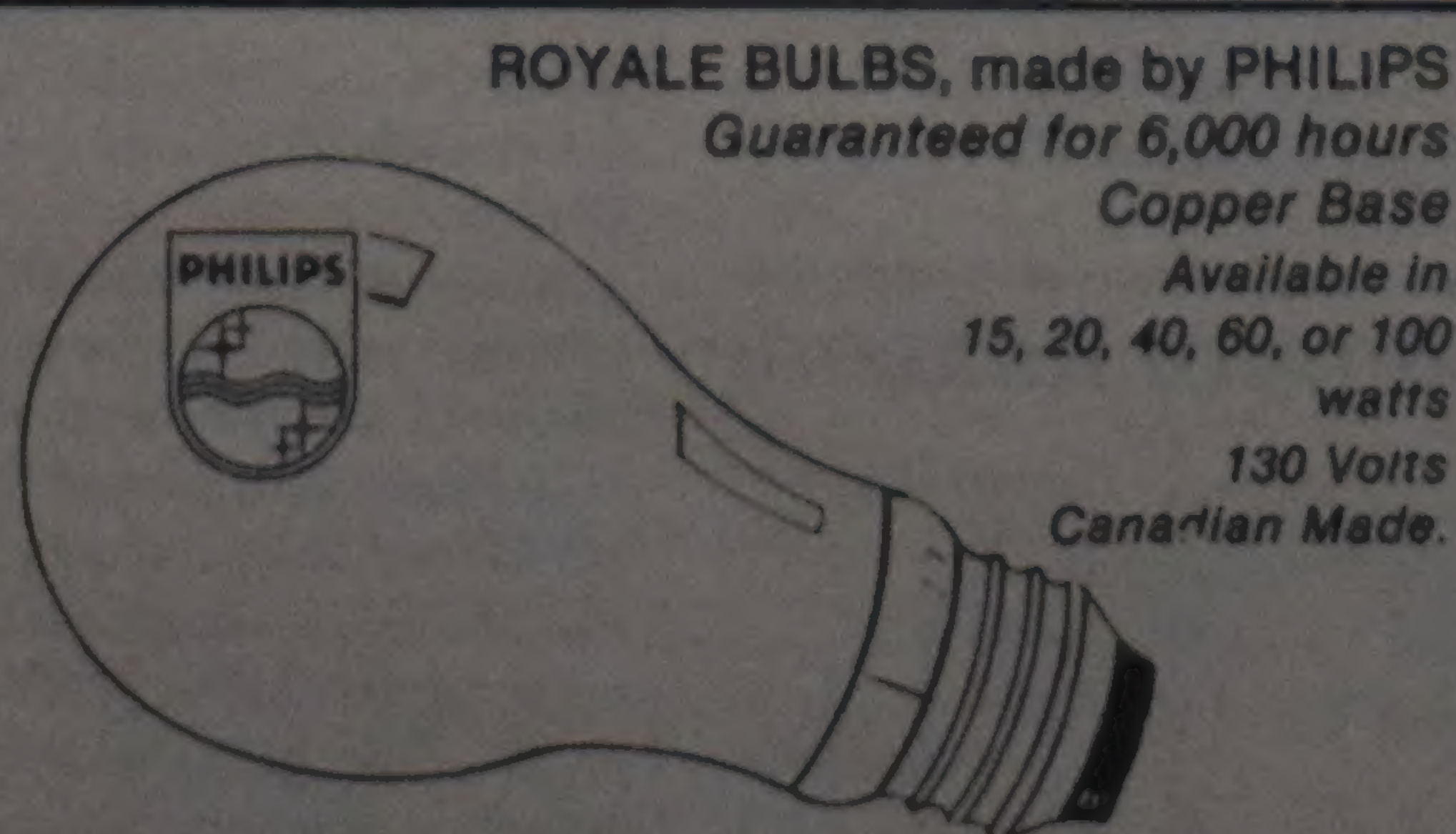
meaning "to speak," and was originally a reference to a room in monasteries where monks vowed to silence were allowed to speak with visitors. "Lobby" stems from the German word for leaf, and was once a reference to the tree-covered walk where visitors waited before being admitted to a monastery.

Some words have lost the dignity with which they were once imbued. The pure white Byzantine cloth, "diaspros," used for religious garments, has since lent its name to a less imposing article of clothing, the diaper.

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Church

Marian Van Til, page editor

The "Sanctuary" movement

For quite some time the authorities of the United States have been arresting or otherwise harassing a number of church workers engaged in providing "sanctuary," i.e. shelter and protection to people fleeing from Central American countries. The authorities treat such people as illegal immigrants, church workers consider them as political refugees seeking asylum from persecution; they feel therefore bound in

conscience to help them. The following provides background information on this "Sanctuary Movement."

The "Sanctuary" Movement for Central American refugees was publicly initiated on March 24, 1982. On that date, fewer than 10 churches around the U.S. announced that they were going to provide advocacy, protection and support to undocumented refugees fleeing from the conflict and

persecution in Central America. The participants asserted that they believed their action to be both morally and legally right, but they also were willing to take whatever consequences might result from the government charges that they were acting illegally.

To understand the sanctuary movement, one must understand what is at its heart — the refugees themselves. Many of them come from Guatemala which is widely considered to be the most brutal and repressive country in the Western Hemisphere. Others come from El Salvador where they have fled from government-sanctioned death squads and bombing in the countryside. Almost all have had relatives and loved ones among the more than 50,000 civilians who have been murdered in the past four years. They have all come not only with tales of terror but with great courage and strength of spirit. It is this courage and spiritual strength which caused those within the religious community to respond with what has come to be known as "sanctuary."

200 sanctuaries

The number of Sanctuary Churches, Meetings, and Synagogues has grown to almost 200 by 1985. They represent Catholic, Protestant, Meetings and Jewish groups working in over 30 states. Many of these religious groups had

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Canadian Reformed Church

— to Lincoln, Ont., Rev. J. Geertsema of Surrey, BC

Classis Meeting

Classis Toronto will meet in regular session on May 30, 1985, at 9 a.m. in the Clarkson CRC, Mississauga, Ont. All materials should reach the stated clerk by April 17. **Henry Lunshof, SC**

Rime or Reason

To be captious leads to be factious which is, in turn, contagious if not outright dangerous

Klaas Sis

If to brew has as a result products of the brewery, must then to be an adult predicate adultery?

Sy Nodd



responded to the appeal by the United States government to help in the resettlement of refugees from Southeast Asia after the Vietnam War, and were offered financial assistance for doing so. Now they are responding to similar needs of a different group of refugees and are being threatened by the same government with prosecution and possible imprisonment.

The first arrest and trial of a sanctuary worker took place in San Benito, Texas, when a young woman, Stacey Merkt, was charged with transporting undocumented Salvadoran refugees. She was convicted early in 1984 and given a suspended sentence with two years probation. The refugees have been held as material witnesses against her but have

refused to testify even though such refusal imperils their own cases and their very lives.

The next indictments came against Jack Elder, a Vietnam veteran, a former school teacher, the father of four children and a devout Roman Catholic layman. He was charged with "transporting" three Salvadoran refugees from Oscar Romero House to the bus station.

In November, 1984, before his trial began, Elder and Merkt both had new indictments filed against them. Although Elder was acquitted on the charges in the original indictment, both he and Merkt are facing new trials and protracted litigation in 1985. Cost for those proceedings is estimated at \$80,000.

Continued on page 7...

Analysis: the Sanctuary crackdown — what's at stake?

Phillip Berryman

PHILADELPHIA, Penn. (EP) — The recent U.S. government indictments of well-known members of the Sanctuary Movement, as well as the arrest of many of the refugees they have helped, signal the Reagan administration's stepped-up efforts to counter domestic opposition to its Central America policies.

The indictments and arrests, however, were not a complete surprise to the Sanctuary Movement, whose purpose has been to challenge the way the U.S. government interprets and applies its own immigration laws to those who flee violence in Central America.

Based on the Hebrew and Christian scriptures enjoining people to take in the stranger and to shelter and protect the persecuted, the Sanctuary Movement is a nationwide network of churches which publicly give shelter to Central American refugees. Sanctuary is declared by whole congregations, not by small groups within the churches, usually through a consensus that takes months of deliberation to achieve.

As many as 300,000 to

500,000 Salvadoreans and Guatemalans have come to the U.S. in recent years. **The U.S. government claims that they are not fleeing persecution, but seeking better economic conditions; the refugees and the Sanctuary churches who support them claim this is not so.**

Human rights activists estimate that approximately 50,000 people, mainly civilians, have been killed in El Salvador since 1980 — one in every 100. In Guatemala the army has pursued a deliberate policy of mass killings in areas where Indians are judged to be supporting guerilla groups; relief and governmental agencies have documented that some 100,000 Guatemalan refugees have fled the country into Mexico.

Government saves face

The State Department's refusal to accept the legitimacy of the Sanctuary Movement's viewpoint would undermine the administration's efforts to portray the Salvadorean

Continued on page 7...

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Analysis: the Sanctuary crackdown — what's at stake?

... continued from page 6.
government as making progress in ending the violence against its own civilians. Hence, many Sanctuary activists feel the government's position is a consequence of the U.S. policy in Central America.

Although both U.S. and international law imply an impartial refugee policy, the United States has been much quicker to grant refugee status to people fleeing communist regimes than those fleeing anti-communist governments. Cubans, Poles, or Afghans have little difficulty proving that they are fleeing persecution. In the case of Central Americans, however, the Immigration and Naturalization Service seeks a judgment from the State Department. Less than three percent of those who request it are granted political asylum,

and when people apply, deportation proceedings automatically begin.

Possible solution

What options are available? A relatively simple solution would be for the government to determine that Central Americans are eligible for extended voluntary departure, a status which in effect suspends deportation, while a state of unrest and war exists in people's native land. In the past, extended voluntary departure has been applied in the case of Nicaragua, Ethiopia, Poland and Uganda. Congress has passed a non-binding resolution urging the administration to extend such status to Central Americans. The DeConcini-Moakley bill, introduced during the last session of Congress and to be re-introduced this session,

would bring a moratorium to detention and deportation of Central Americans.

Administration strategists may have assumed that the recent indictments would hit the Movement's key leadership and so deal it a crippling blow. In fact, the Movement is quite

decentralized and only loosely coordinated. As one minister remarked, "They thought they were stepping on the head of the Sanctuary Movement, but in fact they just stepped on its tail." Similar statements by other Sanctuary activists across the country indicate that the

government's actions may have strengthened the resolve of those involved.

Phillip Berryman is a consultant to the American Friends Service Committee, a Quaker organization. Berryman has over 12 years of experience working in Central America.

The "Sanctuary" movement

... continued from page 6.
Numerous indictments

At first it seemed that the government actions against the sanctuary movement would focus only on the border region of Texas where the defendants would be isolated from popular support, the public media and easy access to their attorneys. But the movement and the country were stunned when on January 14, 1985, a grand jury handed down 71 indictments of 16 people in Arizona and Mexico. Collectively, the indicted face up to 400 years in Federal prison. These indictments are based on over 100 hours of tape recordings obtained by undercover agents and informants infiltrating sanctuary groups. Over 20 "unindicted co-conspirators" were so named and a total of almost 80 refugees from Guatemala and El Salvador were arrested in Philadelphia, Pennsylvania; Rochester, New York; Seattle, Washington; and Phoenix and Tucson, Arizona.

Some of those who have been indicted have expressed reluctance to have a large

amount of money "spent on them" to mount a massive legal defense against the government charges. However, all realize that their potential loss of freedom is not the only thing at stake. Also at stake are the lives of thousands of refugees, vital issues of religious freedom and important points of national and international law.

Finally, there have been not only hints but explicit statements by the government that the indictments in Arizona are not the "final adjudication" of the Sanctuary movement.

The denominational breakdown indicates that 35 Sanctuaries are Roman Catholic, 32 Friends, 27 Unitarian, 21 Presbyterian, 13 United Church of Christ, 9 Lutheran, 2 Jewish, etc., out of a total of about 200.

Commenting on the origin of the Sanctuary Movement the Rev. William Wipfler, Director of the Human Rights Office of the National Council of Churches in USA said recently in Geneva that **this movement "is in a tradition which is very significant in**

the United States, i.e. the tradition of the anti-slavery movement of the last century which created the 'underground railroad' that saved many slaves from continued detention in the South. It was a clandestine and illegal action in the beginning and then it became an acceptable action of Christian conscience."

The Movement considers that in the matter of refugees there are laws, both domestic and international, which are violated by the US government in the way it interprets the law. "And Christians must see — adds the Rev. Wipfler — that that law is fulfilled. They have done this in conscience and consider that any arrest in relation to this is a violation of the First Amendment of the US Constitution which permits the free exercise of religion and of conscience."

Reprinted from the March, 1985, Reformed Press Service (RPS), published monthly by the World Alliance of Reformed Churches, Geneva, Switzerland.

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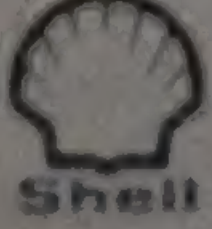
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Education

Henry de Jong, page editor

Chalkmarks

Using a holiday as a learning experience for your child

Any trip, whether it is two weeks to Florida, or a week of camping in the summer can be an educational experience for your children. The amount of learning that takes place will depend on how much you encourage them to observe and be aware of in their new surroundings and along the way.

Here are a few suggestions that you might find helpful.

1. Teach map reading skills by pointing out where you live and where you are going on a map. When driving along, occasionally point out where you are on the route. Trace an outline map of the area travelled, and then the children can locate and put on the names of places visited. Include names of provinces or states and major rivers and lakes. This can be added to a binder scrapbook with other information about the trip.
2. When driving along, try to figure out what the transport trucks are carrying. Where could they be coming from and where could they be going? Why is transportation of goods such a necessity?
3. In cities, point out some of the major industries; what is manufactured in these places?
4. In the countryside, look at what's growing in the fields. Compare this to what is grown in your own area. Why can some crops be grown here and not there and vice versa?
5. Buy postcards or take pictures of the things mentioned above and other points of interest. Save travel brochures and magazines with pictures. Use these pictures to make a scrapbook about the trip when you're back home. Postcards can be glued or two to a page, and stories written below them. Five and six year olds can tell you what they want written for you to write; then they can recopy it into their books. For four year olds, you can write the few words that they tell you about each picture.

These are only a few suggestions; but they've helped our children to learn more from a trip, remember things about their experiences, and share it with their friends and relatives. I'm sure that you have more ideas that can be added to the list. School isn't the only place where children get an education, so let's help them learn as much as possible wherever we are.

Rita Bot
Knox Christian School
The Observer
Bowmanville, Ont.

Izaak de Rijke, B.Sc., LL.B., O.L.S. barrister and solicitor

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Giving canoes credit

Henry de Jong
As part of the grade 9 phys. ed. credit, students at Quinte Christian High School, Belleville, Ont., must go on a 5-day canoe trip. The trip covers areas in and around Bon Echo park. As part of the preparation, students must plan, purchase and prepare menus and they must attend two swimming workshops and a canoe workshop. This trip, in June, follows the final exams. Reluctantly, students do all the preparations, but in the end, suntanned and mosquito infested, they reluctantly go home. Trips are led by staff and parent volunteers.

As part of the grade 10 credit, the students go on a 225 mile cycling trip which covers areas in the Prince Edward County.



Quinte Christian Highschool students at work and play

Napanee and Harrowsmith areas. The format for preparations is similar to that for the grade 9 trip. Formerly there was a grade

11 trip to the Appalachians, but because of staffing, distance and travel costs, this was abandoned.

Question, please! OAAIS responds

In response to the Ontario Association of Alternative and Independent Schools' submission to the Shapiro Commission, Dr. Bernard Shapiro posed some additional questions to OAAIS. Here follows two of these questions and the answers that OAAIS has given in *A Supplementary Submission* to the commission.

Does a homogeneous school population breed intolerance; does a heterogeneous one generate mutual understanding?

We can find no evidence that homogeneity or heterogeneity in a school with respect to faith, race, ethnicity or class is, in itself, proof of either conformity to or divergence from the test of tolerance.

For example, various racial and ethnic communities charge that the public school system (the symbol of heterogeneity) puts them at a disadvantage. A recent complaint by the Black community, in one of the cities in Metropolitan Toronto, has documented that a very high proportion of Black students are streamed into vocational rather than academic programs. This complaint is conceded as having some merit by the city's director of education.

On the other hand, the Commissioner is aware that many independent schools (symbols of homogeneity) enrol numbers of oriental and black students, successfully integrating them into a regular academic stream.

These examples run counter to popular myth. Since no system, public or private, homogeneous or heterogeneous, is automatically superior to the other as it pertains to tolerance of others, it behooves the Commission to clearly challenge existing misconceptions by speaking from its first hand experience.

tolerance as "sympathy or indulgence for diversity in thought or conduct; breadth of spirit or viewpoint." In our view, every school, as a condition of existence, should be required to affirm its commitment to tolerance and to demonstrate this commitment in its statement of purpose, in its policies, and in its curricular programs.

In subjecting all schools to a test of tolerance, no attempt

should be made to interfere with their right to articulate a belief in ultimate truths — and the implication that other teachings are faulty or even false.

In exercising this right, however, care has to be exercised that no teaching takes place that heaps scorn upon or encourages anyone to act against the freedom of conscience or right of association of others.

The freedom to teach towards a better way of life — as various groups perceive it — is thereby protected while, at the same time, respect for the beliefs and ways of life of others is assured.

RBC announces Canadian Exchange-rate scholarship

GRAND RAPIDS MI — Once again this fall, students from Canada attending Reformed Bible College in Grand Rapids may pay tuition, room and board in Canadian dollars accepted at a par with US dollars. This benefit is available in addition to other grants or scholarships ordinarily awarded to students from Canada.

This will be the third academic year that RBC has been receiving designated gifts to cover this exchange rate. This scholarship fund has been set up to cover the exchange rate difference in full for each Canadian student who follows full-time credit studies at RBC during both semesters of the coming academic year.

On-campus resident students at RBC during the coming academic year will be charged a minimum of \$5600 (US) for tuition, room and board. Cost

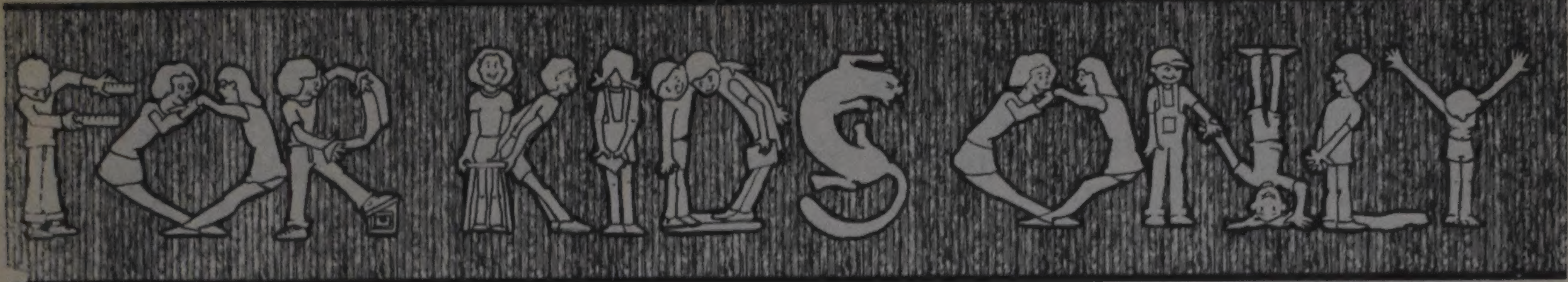
for books and certain fees are extra. If the US/Canadian dollar exchange is 30 per cent for example, this Canadian Exchange Scholarship could range as high as \$2400 (Can) per student for the two semesters. Actual savings will depend on the prevailing exchange rate at the time of semester registration.

During the 1984-85 academic year, 26 per cent of the full-time credit students at RBC came from six provinces in Canada. A fully accredited college, RBC offers a unique program of study in preparation for service in evangelism, missions, church education, and many Christian institutions. Many students also attend RBC for personal spiritual growth and increased Bible knowledge.

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How can the test of tolerance be applied?

Webster (Third New International Edition, 1971) defines



Free wheelin'

It's Spring! Kick off your boots and pack away your woollen toque! Now's the time to feel the wind in your hair and the sun on your cheeks. Energy that's been bundled up all winter runs free! It's bicycle time! Fun and free-wheeling, bicycles reappear in every neighbourhood. Like the first tulip in my garden they announce Spring's arrival.

I remember back to the time when I was allowed to take my bike out of winter hibernation. During winter's last few weeks I longed for the day to be able to cycle again. How wonderful when the day finally arrived!

For once it was no chore to wash and polish my old bike. A little oil on its moving parts and a few twists on all the nuts and bolts quieted the squeaks and knocks. And to accommodate

my winter's growth, the seat always needed to be raised a few centimetres. Somehow, my bike seemed brand new again each spring.

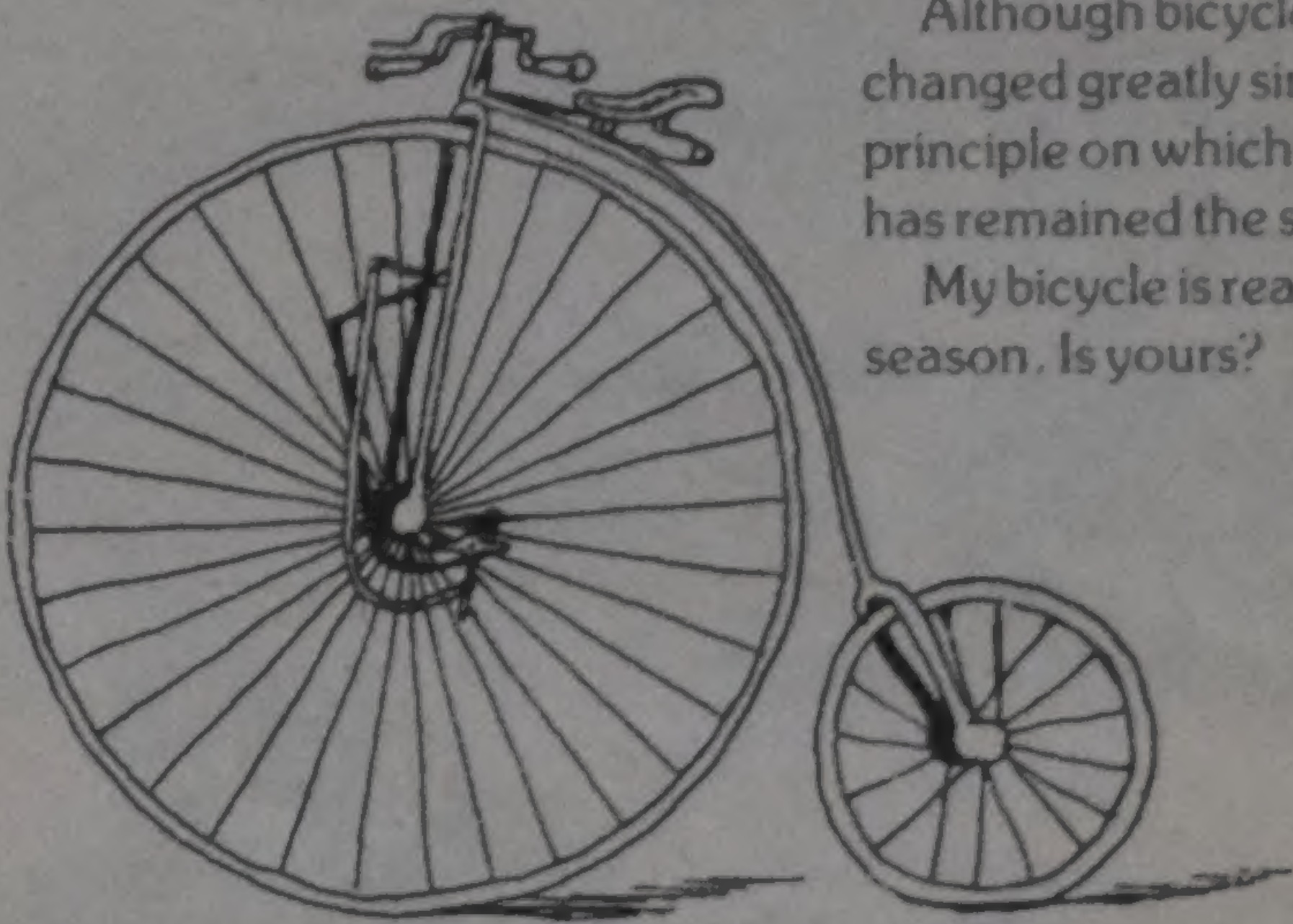
Bikes have been around for a long, long time. No one actually knows who even made the first bike. Leonardo da Vinci was the first one to record his idea for a

bicycle and that was over 500 years ago! The earliest bicycles were wooden and had no pedals. You simply sat on your bicycle and pushed it with your feet (like a "ride-em" toy).

A Scottish man named Kirkpatrick MacMillan built the first true bicycle in 1839. It was the first machine that could be ridden with feet off the ground.

Although bicycle styles have changed greatly since then, the principle on which they operate has remained the same.

My bicycle is ready for the season. Is yours?



Bicycle safety

Not only are bikes a great way to enjoy the outdoors and keep yourself fit, they also take you farther and faster than your feet ever could! Whether you use your bicycle for transportation or for fun, be sure you use it safely. Remember that bicycles are considered vehicles by law and must follow the same traffic rules that cars do. Here are a few reminders to help you be a sensible cyclist.

1. Obey the rules of the road. Use hand signals and obey traffic lights and signs.
2. Make yourself and your bike visible at night. Wear light-coloured clothing and put reflectors and lights on your bike.
3. Ride single file when you are with other bikers and stay near the edge of the road.
4. Ride defensively. Always watch out for cars, people, potholes, curbs, broken glass, etc. Be prepared for the unexpected.
5. Clowning around should be reserved for places where there is no traffic. When cycling on the road, keep both hands on the handlebars and don't carry passengers.

Enjoy your bicycle this season!



Bike facts

1. The longest bike built was 20.40 metres long. It carried 35 riders.
2. The smallest rideable bicycle had 5.4 cm. wheels and weighed only 900 g.
3. The greatest number of people to ride on a regular-sized bicycle at the same time was 12.
4. The fastest racing speed for a bike was recorded at 101.5 km/h.
5. The world's most famous bike race is the Tour de France. It is 5000 km. long and takes about 3 weeks to complete.
6. A 240 speed bike was built in Washington, D.C. It has 5 shift levers.

There are 20 words here, can you find them?
Here are the words to look for:

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|-----------|-----------|-------|-----------|
| axle | bearings | pump | reflector |
| bell | brake | rim | saddle |
| chain | fender | spoke | sprocket |
| forks | frame | tire | |
| handgrips | handlebar | wheel | |
| kickstand | pedal | | |

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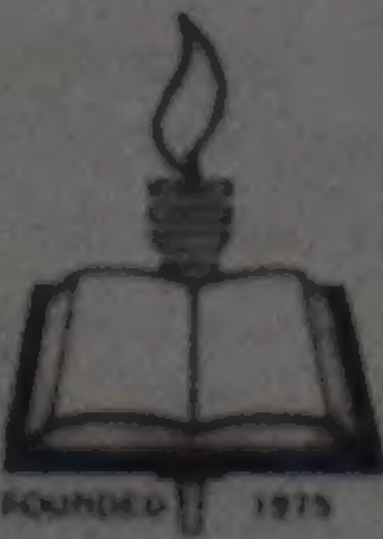
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Entertainment

Mary Brown comes to town

On a Monday evening in late March, I drove my car across town to listen to a speech on pornography. The speaker for the evening was Mary Brown, chairperson of the newly christened Ontario Film Review Board, formerly the Censor Board. Arriving a bit late, I quickly parked in an available space at the shopping mall across the street from the hall. I glanced up at the marquee of the local cinema *Porky's Revenge* it read. How appro-

standing against a back wall trying to take notes. Mary Brown is an important and controversial figure. What she represents is important. Her topic is important. I bolted the last 10 steps.

I think there were 35 people there, including the few stragglers who arrived after I did. It was Academy Award night.

Articulate and persuasive

Contrary to newspaper

persuasive.

She had come, she explained, to share with us the administration of a difficult mandate, to share with us some idea of the types of films coming to her board, to share with us the necessity of controlling the onslaught of pornography into Canada. In the speech that followed we listened with bated breath to descriptions of specific scenes the Board is confronted with daily as illustrations of this growing tide of pornography.

Linkage to community standards

Prior to 1979 the Censor Board consisted of five full-time civil servants who classified films according to unwritten, unspecific guidelines. With Federal Supreme Court changes to the law, linking censorship to community standards, the Board was reorganized to include 30 members, all with outside occupations, representing a cross-section of community life in age, philosophy and geography.

On a rotating basis, five to 10 members would classify and censor films according to written guidelines with full public accountability. In 1980 these guidelines were published. Not acceptable for viewing were: 1) prolonged scenes of violence, torture, or bloodletting; 2) sexual exploitation of children under 16 as, for example, using a nude child for eroticism or involving a minor in an explicit sex scene; 3) graphic and erotic sexual violence as in a rape scene; and 4) explicit sex (penetration, ejaculation, bestiality).

Of the 3000 films the Board screens every year, about 28 % can be regarded as pornography according to Mrs. Brown. Less than 10 % are subjected to censorship. The main task of the Board is to classify films into the categories we are now all familiar with: Restricted, Adult Accompaniment, Parental Guidance, and Family entertainment.

This classification is difficult in a changing society. Five years ago, one four-letter word in a

movie was enough to warrant a restricted rating; no more today. Community standards have changed. What has not changed, however, is the concern over violence, particularly sexual violence, and the sexual exploitation of children. Thus the published guidelines, subsequent censorship, and resulting criticism, often from film makers.

Degenerating trend

The general public is often not aware of what is going on in the world of film. From the treatment of women as sexual objects to be desired, to explicit lovemaking in the 60s and 70s, the trend has further deteriorated in the 80s to degradation and graphic portrayal of sadistic hate. "Current pornography is horrible, beyond description," Mrs. Brown emphasized, detailing scenes from censored films. The ultimate is the "snuff

exploitation films which are censored or banned by the Board. But what is perhaps equally important is the gradual acceptance by society of the increasing sex and violence in Hollywood-type productions — the "AA" and "R" films moviegoers patronize faithfully. In our complacency we are raising up a generation desensitized to violence and the victims of violence. We are witnessing the erosion of concern for the quality of life. We are grimly adjusting to things we have no business adjusting to. Ultimately pornography, in whatever form it appears, desensitizes concerns, cripples emotions, promotes infantile actions, distorts views, and dehumanizes the populace. It is up to us as a community to set the standards. It is imperative for us to get involved.

Work to do

As the meeting came to a close I felt a renewed appreciation for Mary Brown and the work of the Film Review Board. I thought of *Porky's Revenge* playing across the street in a theatre that regularly admits minors to restricted shows. As I drove home I thought of the advertisement for it on television during programming viewed by young children. I thought of how ludicrous it was that the original *Porky's*, with its R rating, was shown uncut on television a few weeks ago.

I thought of how a recent Supreme Court decision, opening up our customs to pornography, undermined everything Mary Brown has attempted to do. I thought of the Academy Awards, the crowning ceremony of Hollywood-type productions, and how many films hadn't been produced this year which contributed to the trend. And I thought of all the people who weren't at the meeting. And I got mad.

But now the real work begins.

Henry Knoop teaches English and Media Studies at Durham Christian High in Bowmanville, Ont.



priate. I chuckled at the memory of my eight-year-old son asking to see it a few days before. He had seen the advertisements on television. It looked good he said.

A sense of urgency hastened me across the street. The hall would be packed, I knew, and I did not relish the thought of

reports or film critics' comments, Mary Brown does not have horns on the back of her head. Nor is she a withered old grandmother who has misplaced her dentures. She is a mother of six, former English and history teacher, member of many committees, fifty-ish, stylish, articulate, and



film," so-called because after the actress is violated and tortured, she is killed and often dismembered on screen. The trend is alarming. Violence for the sake of violence where a character is beaten to a bloody pulp. A growing fascination with children as sex objects. The most popular child sex films in the U.S. today feature six to nine-year-old girls.

Admittedly 99 % of these cases are low budget

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V A C A T I O N '85



Nature — created for our enjoyment

Lily Loewen

The settings in which our camps are located — be they hills or mountains, plains or valleys, along rivers, streams, or beside lakes — have all been created by God. Yet, so often, we busy the campers with learning or perfecting certain recreational skills, listening to Bible studies, becoming involved in singing, drama, and a whole gamut of exciting activities, that they have no time to observe their environment. After an enjoyable and fun period at camp, they leave. Upon returning home, many campers cannot describe the surroundings of the camp, nor relate an incident of watching nature at work.

We can miss so much — so much of the created world, which was made for us to enjoy. "God made all kinds of trees grow out of the ground — trees that were pleasing to the eye and good for food" (Genesis 2:9). The trees are there for our enjoyment, "pleasing to the eye" and secondly, "good for food." Do we see the trees? Do we see the individual tree and

then the great variety in the created world?

This becomes a very real challenge when we try to develop an attachment among campers for the natural environment. In our already full daily schedule, how do we teach our campers to respect the environment and to see the relationship between the natural world and the Creator?

How do we help campers notice the fragrance of soil or a flower, feel the texture of leaves, hear the faint hoot of an owl? How do we teach them the meaning of honking geese flying overhead or robins in the trees? How do you relate all this beauty and variety to our Great Creator?

Here are some suggestions

Strolling

Perhaps daily strolls with your cabin group throughout your camping days with no other purpose in mind than to see, hear, feel, smell, taste and enjoy whatever is encountered. Walk slowly, away from the activity areas, along the beach, through the meadow, among the trees,

or wherever. Choose a variety of paths and repeat some trails. Encourage the campers to feel the trees, the soil, the plants with different parts of their body: the palms, the knuckles, the cheeks, the inside of the elbow, and so on. You set the example. Smell the various plants, the soil and describe it or compare it.

Remember, you are not out there to identify, you are there to enjoy nature, to see differences and similarities, to see and understand that the individual plants, rocks, shells, whatever, together make a whole. It has all been created for our enjoyment.

Micro-search

Go for a crawl or a walk and look at everything through a magnifying glass. You will suddenly see many things in greater dimension, sharper colour, more detail. You will find that campers are sharing and describing detail they have never seen before. You might even find yourself going to resource books for answers to questions raised.

This is a good beginning activity. I have often given hand lenses to adults during leader ship training as well as to campers during a free period and found both groups occupied for an hour or more, requesting to spend more time on a micro-search. Many, especially campers, go to books to verify what they have seen.

Spend some time sharing your findings. Remind them that all this was created for us to enjoy.

Nature charades

Do you need an activity for a "rainy" day or to fill a spot in your schedule? Try playing nature charades. Play it like you would play charades. Because



You set the example: smell the various plants and the soil and describe it or compare it.

this is so different, you might have to get the group to match their act with a list of scenes you have read to the group. Here are some suggested scenes for nature charades:

- Be a caterpillar changing into a butterfly;
- Act as if you are a spider in a meadow filled with flies;
- Pretend you are a frog living in a swamp that is being drained;
- Try being a fish in a lake with a lot of motorboat traffic;
- Act how a sunbaked dry meadow feels during a refreshing rain;
- Be a bird on an early warm summer morning as the sun rises;
- Try to be a squirrel looking for a place to hide from all the campers at your camp;
- Be a frog, sitting on a rock, waiting for a fly to buzz by for your lunch. A hungry blue heron sees you and wants to eat you for his lunch. The heron

flies toward you — is only inches away — you try to escape.

Make up some of your own scenes for a nature charade and share them with me.

Use some of these ideas. Incorporate them into your program. Introduce them during staff meetings.

Resources

- For hand lenses — use the Agla Lupe available at camera shops.
- For basic nature books — use the Goden Nature Guide Series.
- Another book with numerous ideas is *The New Field Book of Nature Activities and Hobbies* by William Hillcourt, published in 1970 by Putnam's Sons, New York.

From a bulletin published by Christian Camping International.



Encourage the campers to feel the trees, the soil, the plants with different parts of their body.

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Camping clues

For parents of children who go to camp

Ianswythe Flynn

As a parent, you are probably wondering where in the world of today money can be found to send a child to camp this summer. It's an expense, quite, but at the same time is the greatest investment one can place in a child's future, and there are ways and means one can get to afford it.

As a start, sit down and figure the actual cost of city living to cover one summer month or more. I'd down everything

compared to that for camp living, consider the extra city food and snacks, the shows, travelling to special events, entertaining, travel for weekend visits out of town with accommodation at hotel or motel. Many campers are enthusiastic enough that they will contribute for contributions to the fund. A short-term savings account might help, and each family will dream up its own methods of financing in advance, as an exciting challenge.

There is no substitute for the values gained through a

camping experience in the way of character development, discovery of new talents, the thrill of adventure and accomplishment. In such a month so much growing up can be enjoyed, so many lifelong friendships formed.

How to choose camps

Before all vacancies are filled in some camps during the next month, it's a good idea to follow a plan of preparation. The Ontario Camping Association's Directory of Member Camps is ready for free distribution. This

continued on page 15...

Why go to a Christian camp?

In an article entitled "Why Camp?" Dean Mac Donald, IVCF Divisional Director for the Maritimes, gives three reasons.

1. One of the greatest benefits of camping is the elimination of the background noise. So many of the things which jar our life, which distract our thinking, and which create tensions for us, are removed in the midst of living in the glory of God's creation. We are helped and encouraged to look into the 'perfect mirror of

God's law

2. Another benefit of camping, is the exposure of campers and staff to new models. I can still vividly recall one of our former camp speakers. He was a radical in the best sense of the word, having learned to endure hardness as a 'good soldier'. We knew he lived as he taught; he could challenge without speaking, and when he spoke, it too, was with authority. His presence forced us to examine ourselves, to question our own readiness,

our own ability to endure

3. Camping is one of the very best training experiences which we can offer. Learning new skills, meeting new friends, supportive counselling and Biblical teaching all help to build confidence and forge new life-styles for the camper. An extended camping period permits the breaking of old patterns and the establishing of new ones in the midst of a supportive community."



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C. Canoe Trip "Algonquin Experience"
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Lakewood is a very nice campground, about 25 km northeast of Sarnia. It has its own swimming pool, wilderness and fitness trails, all surrounded by trees, and is only a 3 minute walk from Lake Huron.

All the fun things mentioned are just a few highlights. There will be lots more: morning aerobics, singsongs, campfires, camp breakfast... really a great weekend. And one of the greatest things is that you will be surrounded by other Christian young people, which makes it even more enjoyable.

Really, if you miss out on this weekend, you miss out on the third best weekend for Christian young people in North America. (The other two are the All Ontario Convention and the YCF Convention in Rhode Island). Don't believe me? Come and see for yourself. (And don't forget to bring your bathtub for the tub race).

For more information call Dick Bulsink (519) 627-5662

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| D. "Youth Camp" | Number of forms | Son(s) | Daughter(s) |
| Previous Ke-Mon-Oya Camper(s) <input type="checkbox"/> New <input type="checkbox"/> | | | |
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North-east Holland in two weeks

Bert Witvoet

What we did was rent a summer cottage in Appelscha, close to the border between Friesland and Drente. "We" meaning my wife, two youngest sons and myself. Off-season prices made the bungalow available to us for 750 guilders from March 6 till March 18. Renger de Ruiter of LVWO, a home exchange or rental agency in Drachten, had arranged this for us. He had also organized a car rental from Jan Kalma in his hometown. That rental came to 300 guilders for a small Opel.

Food and other items are not very expensive in Holland, we thought, and with the Canadian dollar weighing in at 2.65 to 2.70 guilders we found shopping a tempting affair.

Doing Holland our way leaves you independent, though financially somewhat poorer for not staying at relatives. But what can you do when you come with your wife and two boys to uncles and aunts who have grown too old to entertain guests for an extended period of time? You hardly know your cousins after an absence of 30-odd years.

Locating in Appelscha made sense because my wife's relatives live mostly in Overijssel and mine are spread out over Friesland and Drente.

Our longest day

You could say that we had an eventful and tiring journey to Holland. We departed a half hour late, which was nothing to cry about. But when we arrived over Amsterdam at seven o'clock in the Dutch morning, the strangest scene showed itself below us. There was this huge snowfield with an occasional fencepost sticking out. No wire ran between the fenceposts. The puzzling scene became more intelligible to us when we were told that the snow was low-hanging fog and the fenceposts were factory smokestacks.

All of this meant that we could not land, since a 747 with the most modern equipment still needs 200 feet vision to land legally and safely. So it was on to Cologne, Germany. There, with heavy overcast and drizzling rain, we waited in the aircraft on the tarmac for four hours! When it became obvious to KLM personnel that the fog in Amsterdam would probably not lift that day, we were let off the plane. After going through German customs, we boarded buses to Amsterdam. It took another four hours to arrive at Schiphol.

Much to our relief and surprise Mr. Jan Kalma from Drachten, who had promised to pick us up from the airport at

seven a.m., was still there at six p.m. All I could say at that point was, "Drachten boppe and Amsterdam yn 'e groppe" (Up with Drachten and down with Amsterdam). We stepped into our centrally heated cottage at nine p.m., 25 hours after we had locked the frontdoor in St. Catharines.



The circle is Appelscha from where we took several day trips

Stranger in Appelscha

I got up the next morning at nine o'clock, while the family slept on. I decided to go into town. It felt strange to be driving an unfamiliar car in an unknown countryside. Did I know all the traffic rules? Some, but I could not decide at times whether a narrow brick path was a footpath, bicycle path or road for cars. All of the above? None?

I found a grocery store. Would they cash travellers' cheques? "Nee hoor," I had to go to the bank. The bank quickly helped me to some Dutch money. Strange stuff — stiff, colourful paper and strange coins. Guilders in coins! Dimes the sizes of peas, only flatter. Back to the store.

After I had paid for the groceries, I waited for the cashier to pack my groceries. No dice. She was already tallying the next customer's food



Giethoorn: only footpaths and canals connect the houses

items. "How do I go about collecting this stuff," I innocently asked the girl at the cash register. She looked at me with a question mark printed on her forehead. "The machine over there," she muttered.

I walked over to the machine and bought a plastic bag for 25 cents.

Then it was off to the VVV (a tourist information society). Could I have a map of the local area? "Sure. That'll be fl. 1.50." "Is anything for free in this country?" I asked myself.

Next I tried to make a few phone calls to some relatives, none of whom knew that we were in the country. The pay phone worked but the number I dialled did not. Someone told me to add a zero which you normally don't use when telephoning in Canada. Right. It worked... but nobody answered.

Try another uncle. A tape-recorded voice told me that the number had been adjusted, but try as I would, I could not follow the explanation. The fifth number was wrong. Was that fifth from the back or fifth from the front? Ask someone to listen in. Explain you're from Canada and you haven't been keeping up with adjustments in telephone numbers. Someone

listened in and told me what to do. Finally, I was talking to my aunt!

Now I had to find my way back to the cottage. I missed a few roads but eventually saw something familiar. Home at last! Alice and the kids were just getting up. I felt as if I had travelled in outer space and had landed back on mother earth. The insecurity I had experienced had been unexpected.

Fun at pools

I won't bore you with an account of all the exciting things we did in Holland, but I'll take snatches, OK? The boys went swimming three times at various swimming pools. They discovered that the rules at Dutch swimming pools are more relaxed than they are back home.

There was only one guard present at the indoor pool in Heerenveen. It's a beautiful, modern place, with a waterslide coming down into a pool lit only from below the waterline... like a fairytale world. My wife and I could watch the boys from a restaurant with large windows. People in the pool area were allowed to run on the decks and push each other in.

continued on page 14...

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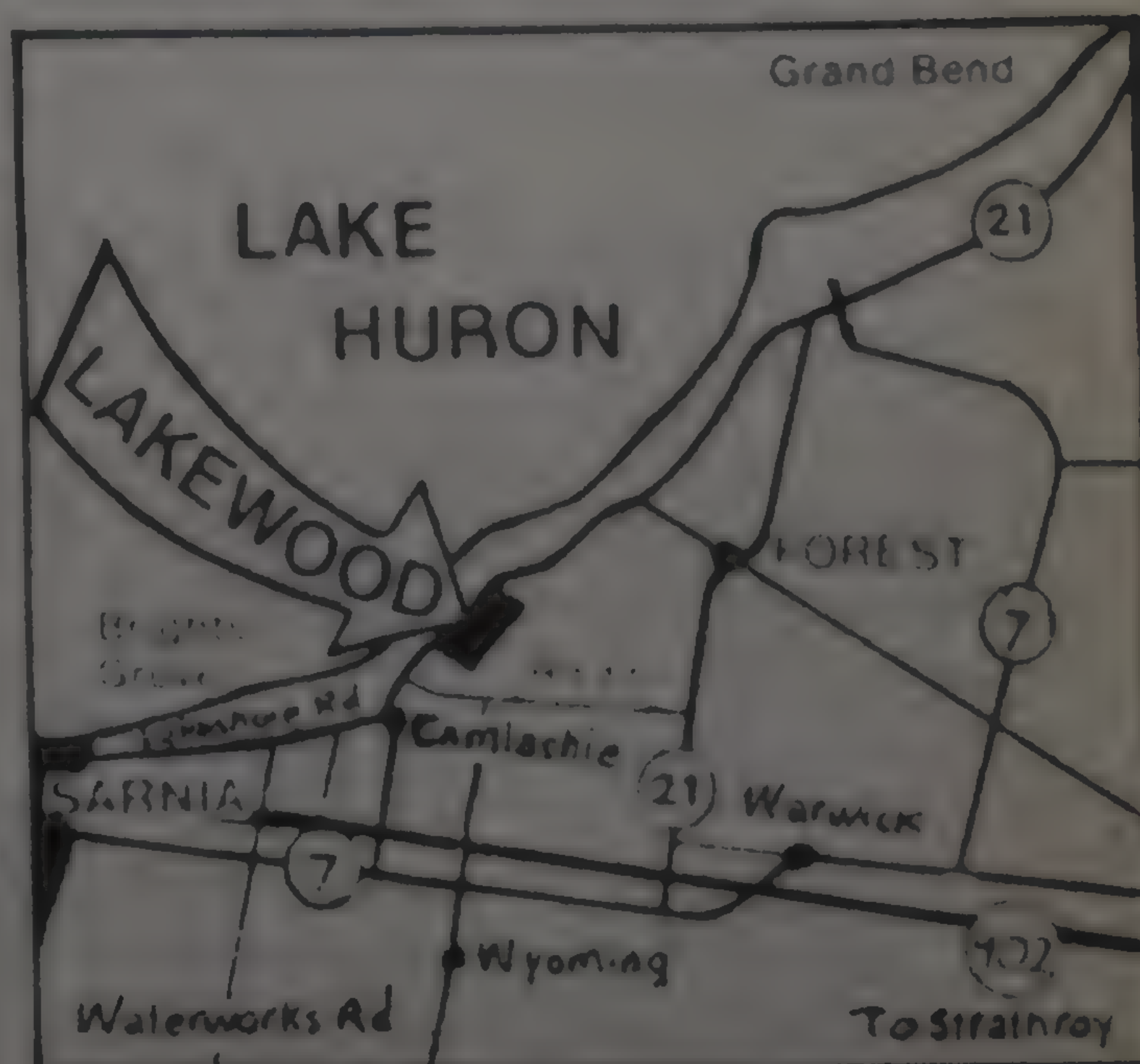
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North-east Holland in two weeks

(continued from page 13)

The assumption in Holland seems to be that you are responsible for your own actions. You can't successfully sue a public place like a swimming pool anyhow. Dutch laws just don't allow that. Hence the more relaxed attitude. The boys thought it was great!

Homey downtowns

Alice and I had to get used to stores being closed during the noon hour. It happened several times that we arrived at 12 o'clock or 12:30. Not a store open. People on bicycles all over the place though, going home for the big midday dinner. It seems like a good practice. Holland in that sense is very family oriented.

You could call it homey like the postman doing his route on bike, wearing normal street clothes. And older people, mothers with children, school children... all of them riding bikes, some shouting "Hoi." According to the boys, there were very few 10-speed and

MX bikes. Most were your standard, domestic type of bike with storage bags hanging from the back carrier. Riding a bike in flat Holland is not a matter of status or sophistication.

I must say that the downtown shopping streets in Holland far outstrip the often dull cores of towns in Canada, where shopping centres in the suburbs drain away much needed customers from the heart of town. Meppel, Groningen, Joure, Oosterwolde... all have their main shopping streets

closed off to traffic.

There is only one word that catches the spirit of afternoon shopping in these places: "gezellig."

Animal Dutchies

What else stands out in our minds. The canals. "Is there a town here that does not have a canal?" the boys wanted to know. With the canals come the ducks, geese, swans, herons.

Talking about birds, we saw hundreds of "kievieten" (relative of the Killdeer) in the



Sheep and lambs may safely graze.



Hindelopen: the Eleven Towns Marathon went through here.

Frisian meadows. We saw magpies, which are obviously cousins of the North American grackles. The chickadees have a little more colour in Holland. And we saw a robin ("roodborstje") in Giethoorn. A European robin is not even closely related to the North American robin. It's much smaller.

And what a pleasure it was to see the hundreds of lambs frolicking near their mothers.

Tarnished Amsterdam

Part of the last two days we spent in central Amsterdam. That was somewhat of a disappointment.

Picture us arriving by train. We stood in front of Central Station, "tourist" written all over us: suitcases next to us and maps of Amsterdam in our hand. We decided that it was for our own safety and convenience to as quickly as possible find a hotel and strip ourselves of the telltale signs.

The telephone booths in front of the station had been damaged and ate up a number of our coins. A sinister looking group of kids were hanging around waiting for us to leave the booths. They knew how to retrieve the money!

Buildings in Amsterdam are covered with ugly graffiti. "Het Begynehofje," an historic

place where only women are allowed to rent homes, was being restored. The plaster on the outside walls could not have been two-days old and were already vulgarized by spray paint and chalk.

When the "Kalverstraat" shops closed at six o'clock, metal gates and steel doors came down. In a matter of minutes the place looked like a factory street. You did not feel safe anymore either.

But during the day, the city is still fascinating. A boat trip through the canals provides views of excellent gables and historic buildings. For us the visit to the Anne Frank house was a high point. The boys were totally absorbed by this living monument to Nazi cruelty and human courage and kindness.

I love Holland

There is so much more to tell, even after a two-week stay like ours. Except for Amsterdam, we limited our visit to five provinces: Friesland, Groningen, Drenthe, Overijssel and Gelderland. I must admit that I fell in love with Holland again. I can't say what it is like to live there for years on end. I would probably miss Canada. But during our short stay, the country certainly looked like a place where people can feel at home. I know I did.

Rev. Siebrand Wilts — Director

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Bible Theme: The Earth is the Lord's

SCHEDULE

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| Week 2 | July 15 - 20 | Grades 6,7 |
| Week 3 | July 22 - 27 | Grades 8,9 |
| Week 4 | July 29-August 3 | Special Week** |
| Week 5 | August 5 - 10 | Grades 4,5 |
| Week 6 | August 12 - 17 | Grades 6,7 |
| Week 7 | August 19 - 24 | Grades 8,9 |
| Week 8 | August 26 - 31 | Grades 10,11,12 |

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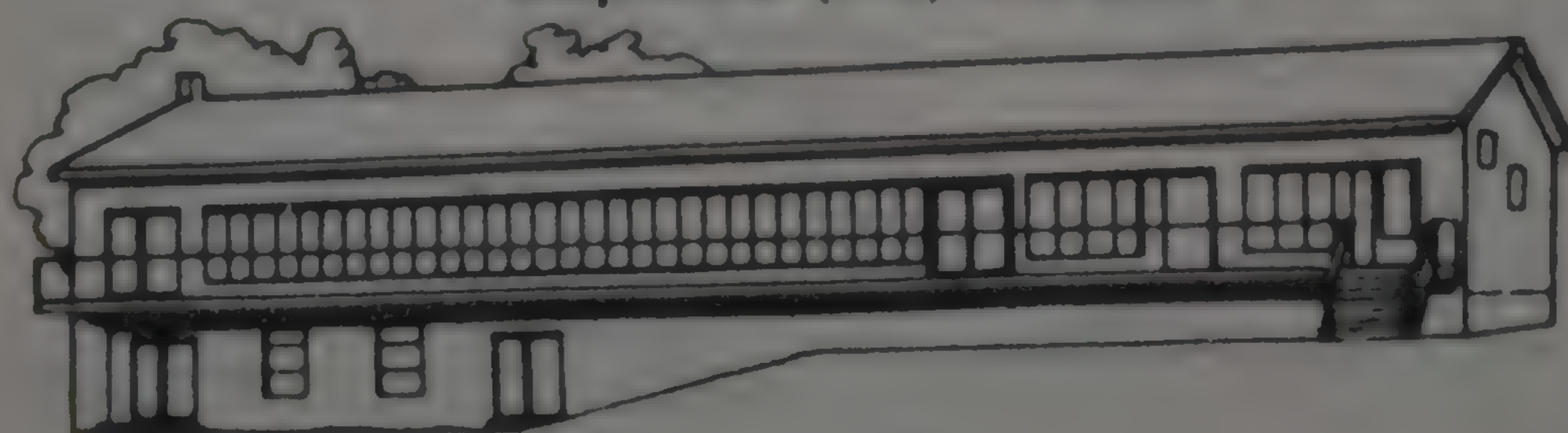
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Campsites

Tourism tomorrow Towards a Canadian tourism strategy

Henry de Jong

When Brian Mulroney became Prime Minister of Canada he appointed Tom McMillan the first federal minister responsible solely for tourism. By doing this, says the Hon. Tom McMillan, "he sent out a double signal: that tourism is a major national industry worthy of its own minister in the federal Cabinet, and that tourism is expected to play a key role in the revitalization of the Canadian economy."

Now, less than eight months later, the new Ministry of Tourism has published a general report on the state of tourism in Canada as its first step in the development of "a comprehensive plan and a co-operative approach to the industries challenges." The process of discussion and consultation which will follow this report is expected to culminate at a national conference in Ottawa in the fall of this year.

Here follows some glimpses into the report and into the industry with which it deals.

The world is our market: Selling Canada

If anyone harbours any doubt that tourism is big business, *Tourism Tomorrow* works hard to dispel it. Tourism is the largest industry in the world. In 1983 there were between three and 3.5 billion tourists worldwide. Most of these were domestic tourists (tourists who stayed in their own country), but close to a tenth were international tourists spending \$125 billion

in Canada, where it ranks as the second largest industry in most provinces, tourism is an \$18 billion a year industry, employing more than 600,000 Canadians directly and thousands more indirectly. Most of the \$18 billion is spent by Canadians in Canada but some \$4 billion comes from foreigners.

Canada dropped

\$4 billion is only 3% of the total spending of international tourists. In 1972, Canada claimed 4.6% of that world market. *Tourism Tomorrow* is concerned at this sharp drop in Canada's share of world travel receipts, but is optimistic about possibilities for the future.

"There are few industries," claims the report, "in which Canada is so well positioned to compete internationally as in tourism." But, "if Canada is to play in the big leagues, it will have to be equipped to meet the competition head on."

Consider the competition: Switzerland's tourism budget in 1983 was \$51 million, Brazil's was \$79 million, and Spain's was \$65 million. In 1983, Australia's tourism promotion expenditures in Japan were close to \$800 thousand compared with Canada's \$220 thousand. The combined tourism budgets of the individual States and of United States federal tourism budget in 1983 was \$154.6 million.

Like selling fried chicken

Tourism Tomorrow notes the European tendency to see tourism policy as primarily a matter of marketing. Canada, it thinks, should follow suit. "Selling Canada, to Canadians and foreigners alike," claims the report, "is essentially no different from selling any other product — from cars to fried chicken. One needs to know what the market wants or, alternatively, one needs to create a demand for the product. The product must then be refined to cater to the demand."

In conclusion, the report waxes eloquent about the magnificence of Canada. "Indeed," it says, "there is nothing quite like it anywhere else in the world. And the entire world is our market. We must continue to develop our products, and to package and market them for all the world to see and enjoy."

"Together," says the Hon. Tom. McMillan, "we can make tourism Canada's number one industry. Together we can be number one in world tourism. We should aim for nothing less."

Camping clues

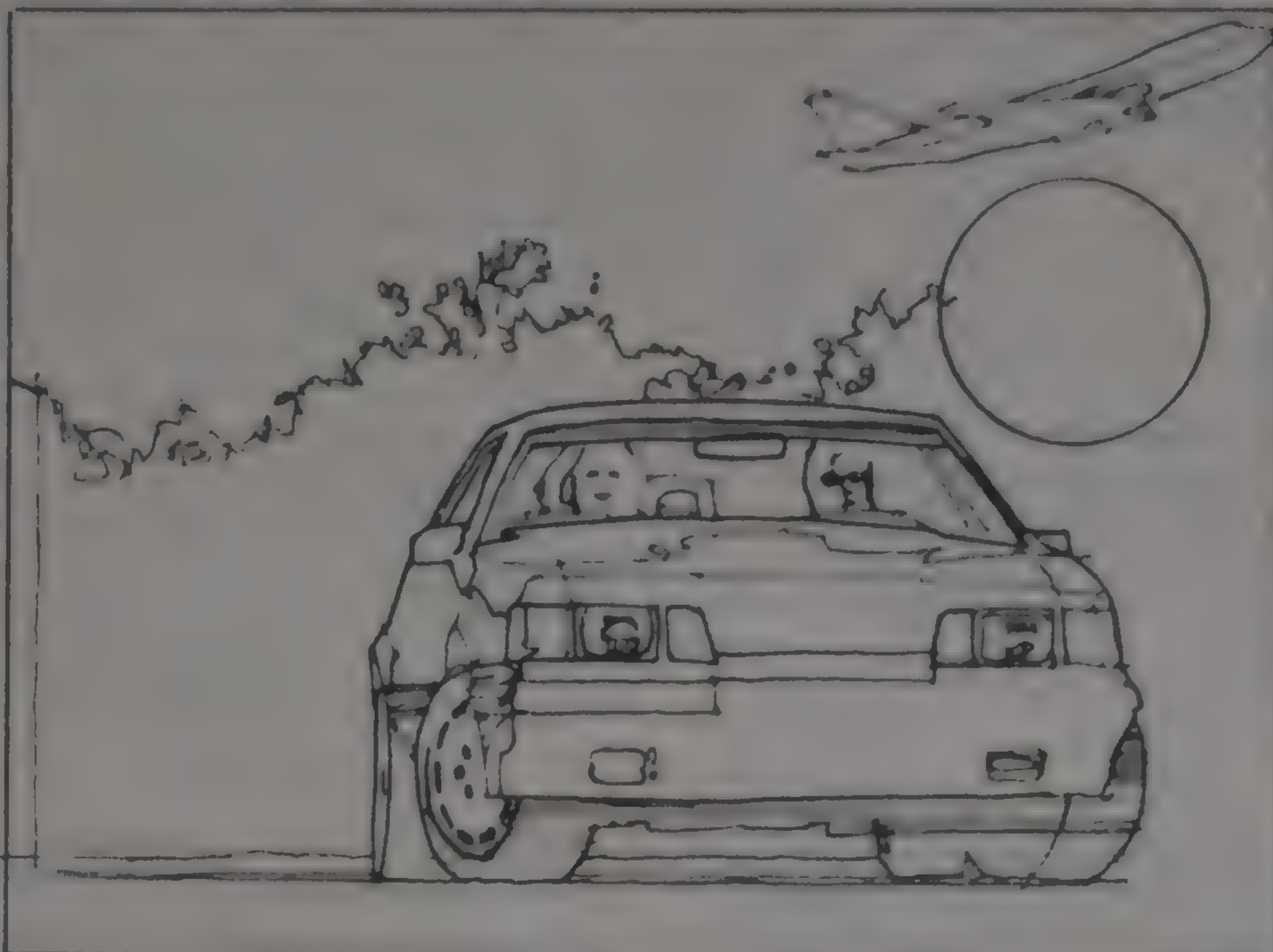
(continued from page 12) provides the name and address of the camp director, the summer address, type of program and fees. Armed with such information, the next step is to choose two or three possible camps that come within your means, send for folders, and pictures and make appointment to talk to the directors as soon as possible.

Try to choose a camp of a size and type of program to suit your child's inclinations. Make sure that the director is licensed, has been a camp director for two years or more, that his emphases

Auto touring: A passing fancy

Big cars were, till about ten years ago, the symbol of the North American way of life

not enough to offset the decline in auto tourists, and the total number of visits to Canada by



(perhaps in some places they still are). Big cars meant mobility, freedom, affluence. And perhaps the best expression of all of that was the touring vacation.

Millions upon millions of people have done it: zipping along super highways in cars that were more powerful yet quieter, in cars sprouting push buttons, in cars with better suspension, wider wheelbases and conditioned air. They travelled in style, comfortably, with lots of leg-room — and the continent, the whole continent lay before them.

Fewer auto tourists

Alas, times are changing and Canada, says *Tourism Tomorrow*, stands to lose. In 1972, 11.2 million people from the U.S. visited Canada by car. They spent money, lots of it, and this money was pocketed by Canadians. In 1983, just over ten years later, 7.8 million Americans visited Canada by car. That's a drop of 30% in the number of U.S. auto tourists coming to Canada. That means that Canadians in 1983 got 30% fewer U.S. dollars from American auto tourists than in 1972.

All was not lost, for during that same period the number of visitors from the U.S. who came by means other than car rose by 63%. Nevertheless, that was

Americans fell by 14% from 1972 to 1983.

Where have all the tourists gone? A number of factors, says *Tourism Tomorrow*, "undoubtedly affected the automobile travel market: the higher costs of operating a car; the conservation ethic; a reduction in long distance

driving because of smaller cars; and the inescapable fact that reduced U.S. speed limits, well enforced, increased the travel time to reach the Canadian border.

Greater sophistication

But, says *Tourism Tomorrow*, it's also a question of style. "The days when tourism in North America was synonymous with auto touring have been replaced by a highly competitive, highly segmented tourism market demanding a melange of brightly packaged experiences from special resorts to sports and fitness to theme tours to wilderness adventures.

The new style of tourist reflects higher disposable incomes, smaller families, longer life spans, earlier retirement, changing social values, two-earner households and often more than one vacation a year."

Seen in that light, one could say simply that North Americans have outgrown their oversized automobiles.

HDJ

The deficit

Canada is such a marvelous land that, in 1983, travellers from other countries spent 3.8 billion dollars within its borders. Yet, that same year, Canadians themselves turned their backs on Canada in large numbers and spent 6 billion dollars while travelling abroad. That created a deficit of \$2.2 billion in the travel account of Canada's balance of payments.

Deficits are bad news nowadays. They're always huge and forever getting bigger. *Tourism Tomorrow* too expresses concern that the travel deficit is so large, and that it is three times greater, in real terms, than it was ten years ago.

We don't got

Getting Canadians to spend their vacations in Canada rather than out, is one way to reduce the deficit, says *Tourism Tomorrow*, but the possibilities for such substitution are modest. "What many of these

travellers want, Canada cannot offer. Nearly half of Canadians' travel expenditures in the U.S. are spent in the winter sun destinations Florida, California, Hawaii and Arizona. And the percentage is growing.

Those who choose New York City or the gambling attractions of Nevada and New Jersey do not have comparable Canadian alternatives. Nor can Canada easily compete for the estimated 15% of Canadians who travel to other foreign countries to see their unique attractions or to visit friends and relatives.

Geographic realities also stand in the way: "Vancouver skiers can get to areas in Washington State as easily as to Whistler and the beaches of Maine are closer to Montreal than those of New Brunswick and Prince Edward Island."

So, says the report, about 20% of outbound Canadians, with expenditures of about \$1.2 billion, could perhaps be persuaded to vacation at home. As for the rest, the government could try issuing another plea to "buy Canadian" but by now it seems fairly obvious that politicians themselves are unwilling to give up their vacations abroad, so their pleas likely to fall on closed ears.

Keeping up with the Jones' — and the Mulroneys — is more important than reducing deficits anyway.

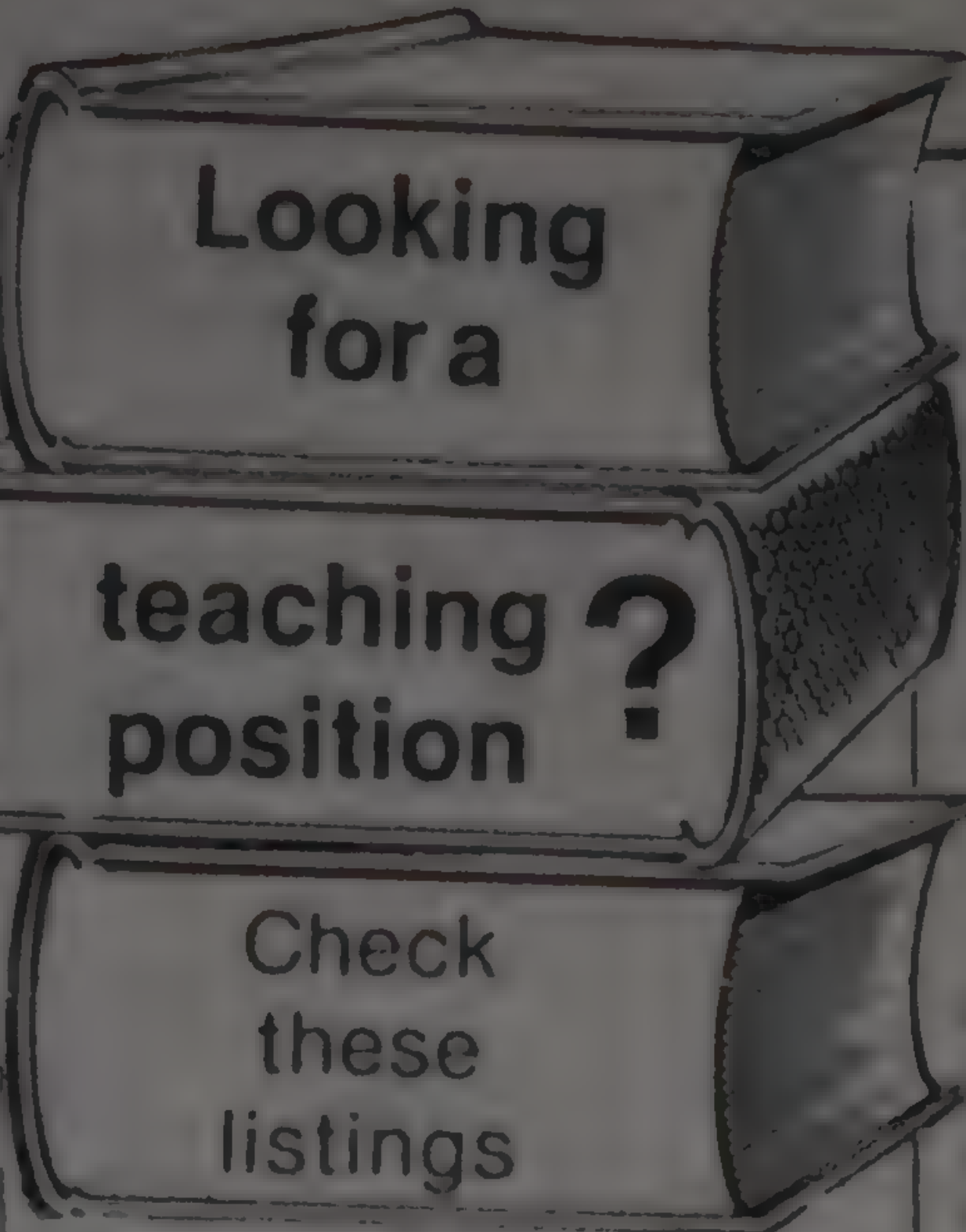
HDJ

For the OCA Directory of Member Camps: Ontario Camping Association, 1806 Avenue Road, Toronto M5M 3Z1. No charge. For Camping Clues: 89 Parkway, Toronto M5P 2G7. Send 50¢ in stamps.

Reported from the Canadian Churchman, Jan & Feb. issues, 1984.

Have a pleasant summer

Classifieds



ATHENS: Athens Christian School invites applications for the position of **teaching principal** for the **grades 5-8** for the 85/86 school year. Please address your letter of application with resume to: Mr. Henry Oosterhof, R.R.#4, North Augusta, ON K0G 1R0 Tel: (613) 924-9378.

BOWMANVILLE: Knox Christian School invites applications to fill an opening for **teaching principal**. Please forward letters of application and resumes to: Mr. Peter Zwier, Board Secretary, 11 Coleman St., Bowmanville, On L1C 1L3 or phone (416) 623-3957.

CLINTON: Clinton and District Christian School invites applications for a **1/2 time Kindergarten** and **1/2 time Remedial** position. This is a full-time position. Send application and resume to: R. Schuurman, principal, Clinton and District Christian School, P.O. Box 658, Clinton, ON N0M 1L0 or phone (519) 482-7851.

CORNWALL: Cornwall Christian School requires teachers for September, 1985, for **grades 1 & 2** and **6 through 8**. Music an asset. Please send all inquiries to: Chairman of the Personnel Committee, 904 Queen St., Cornwall, ON K6J 1P2, or phone: (613) 932-1184.

DUNCAN, BC: Duncan Christian School invites applications for a **grades 5-10 French teaching** position, for 1985/86 school year. Applications are also invited for possible openings in the **primary and intermediate grades** and a **social studies** position in junior secondary. Send resume and letter of application to: Mr. W. Van Deventer, principal, Duncan Christian School, P.O. Box 549, Duncan, BC V9L 3X9 tel: (604) 746-5341.

DUNNVILLE: Dunnville Chr. School will need a **principal relief** (30 percent) for the 1985/86 school year. This position may supplant a part-time position in a neighbouring Christian school. Please contact: Mr. William R. Rang, principal, R.R.#1, Dunnville, ON N1A 2W1.

FRUITLAND: John Knox Memorial Christian School has a definite opening in **Kindergarten**. Please send resumes to: Mr. J. VanBreda, principal, John Knox Memorial Christian School, Box 27, Fruitland, ON L0R 1L0. Phone: (416) 643-2460 or home (416) 643-4571.

KITCHENER-WATERLOO: Laurentian Hills Christian School, an interdenominational school located in the Kitchener-Waterloo area, has a possible opening for a **teaching principal** or **7-8 teacher**. Please forward inquiries or applications to: Peter Erb, 106 Allen St., W., Waterloo, ON N2L 1E7; (519) 745-5163 (or phone Ada VandenBerg at (519) 886-1298).

Why not advertise in C.C.?

Beacon Christian High School in St. Catharines, Ontario

invites applications for possible openings from experienced teachers or candidates qualified to teach in one or more of the following areas:

Business, Music, and English

Please send inquiries and resumes to:

John Friend, Principal

Beacon Christian High School

2 O'Malley Drive, St. Catharines, Ontario L2N 6N7

Medicine Hat Christian School

318 8th Street N.E.

Medicine Hat, Alberta T1A 5R6

Tel: (403) 526-3246

Our fast growing interdenominational school is now inviting inquiries and applications for teaching positions for the 1985-86 school year **Junior High (7-10)**. One position. Apply if you are specialized in two or more of the following areas: Social Studies, Science French, Phys. Ed. or Language Arts.

Elementary Grades. Definite opening for the combined Grades 1 and 2 position.

E.C.S. Two days per week teaching position as well as additional time for secretarial duties.

Send resumes and references or write for an application form to: Principal William Slofstra

The Society for Christian Education in Southern Alberta, operating

Emmanuel Christian School in Lethbridge & Taber Christian School

invites applications for the following possible openings:

ELEMENTARY

SPECIAL EDUCATION

JUNIOR HIGH: Math/Science

SENIOR HIGH: Biology/Physics

SENIOR HIGH: Social Studies

ELEMENTARY: Teacher Aid

ART: Elementary, Jr. & Sr. High

Address all letters of inquiry to

Mr. H. Konynenbelt

802-8th Ave., North, Lethbridge, AB T1H 0S1

Phone: (403) 327-4223 or 328-7195

LUCKNOW: The Lucknow & District Christian School is seeking applications for a possible position in the **junior teaching levels**. Our school is a relatively new interdenominational school situated in the central Lake Huron region. Please address all applications to the school in care of: Mrs. Marilyn Campbell, The Lucknow and District Christian School, Box 550, Lucknow, ON N0G 2S0.

NEERLANDIA, Alta.: Neerlandia

School, Alberta, invites applications for a **grade 5 teaching position** for the 1985/86 school year, as well as a possible opening for a **Secondary Language Arts teacher for grade 6-10**. Please send resumes and applications to Dr. H.L. Treleaven, Supt., County of Barrhead, Nr. 11, Barrhead, AB T0G 0E0 or phone John Piers, principal, (403) 674-5581 (school) or (403) 674-4308 (home).

NEWMARKET: Holland Marsh District Christian School will need a teacher for the 1985/86 school year. This can be a full or part-time position, involving any of the following: Regular classroom, Kindergarten, Remedial and French. Please call the principal, as soon as possible, Mr. Hank Vandervecht, Holland Marsh Dist. Chr. School, R.R.#2, Newmarket, ON L3Y 4V9. Phone: (416) 775-3701 (school), (416) 775-2645 (home).

SARNIA: Lambton Christian High School, 295 Essex St., Sarnia, ON N7T 4S3 invites qualified teachers to apply for a position in **Geography-Math-Art**. Please send letters of application, credentials and references to: Mr. Wayne Drost, principal, (school), 519-337-9122, (home) 542-7113.

SASKATOON: Saskatoon Christian School offers the following, challenging positions: **Grades 1-4 inclusive** (possibly), **Half-time Kindergarten** (definitely). Send resumes to: Saskatoon Christian School, 2606 Broadway Ave., Saskatoon, Sask. S7J 0Z6 or phone (306) 242-2445 (days), 343-8302 (evenings).

STRATFORD: Stratford & District Christian School, 130 Huron Rd., R.R.#1, Sebringville, ON N0K 1X0 invites applications for a **teaching principal**, for the 85/86 school year. Send letter of application and resume to: A.J. Vanderstoel, principal, or call (519) 393-5675.

TERRACE, BC: Centennial Christian School, situated in the beautiful Skeena Valley invites applications for definite openings in **Grades K-1, 2-3**, and a possible opening in **Grades 4-5**. Please send application with resume and credentials to: Mr. Luke Janssen, principal, 3602 Sparks St., Terrace, BC V8G 2V6 or phone: (604) 635-6173.

VANCOUVER: Vancouver Christian Secondary School invites qualified teachers to submit applications for possible openings in **French and Senior Sciences**. Forward resumes to: Mr. D. Nickerson, principal, Vancouver Christian Secondary School, 3496 Haida Dr., Vancouver, BC V5M 3Z4. Telephone (604) 430-3062.

VERNON, B.C.: Christian School invites applications to fill a possible teaching position for **grades 5/6** for the 1985/86 school year. Please send applications, resumes and inquiries to: Mr. K. Stromberg, principal, Vernon Christian School, Pleasant Valley Rd., Site 19A, Comp. 4, R.R.#3, Vernon, BC V1T 6L6, (604) 545-7345.

WILLIAMSBURG: Timothy Christian School is in need of two teachers for September, 1985: (1) **Grade 3 & 4 combination** of approximately 25 pupils; (2) **Half-time grade 7 & 8 position, principal relief and half-time remedial help**. Ability to teach French is a definite asset for one of the positions. Experience required. Please send your letter of application and resumes to: Mr. J. Kooistra, principal, Timothy Christian School, Williamsburg, ON K0C 2H0. Telephone (613) 535-2467 or 535-2152 (home).

WALLACEBURG: Wallaceburg Christian School. There are 2 possible openings: one is for a combination **all grade 7-8 and combination grades 1-2**. Send resume to Ethel De Kooter, 277 River Dr., N., Port Lambton, ON N0P 2B0; phone: 519-677-5250.

Job Market

If you are a student and need a summer job, why not add your name to these listings — free!



BAILIEBORO: I am a college bound student seeking summer employment anywhere in Ontario. I can work from June 24 to August 31. I love working with children and do not mind hard work. If you would like more information I can be reached at (705) 939-6360 or write to Darlene Borger (that's me), R.R.#1, Bailieboro, ON K0L 1B0.

BOWMANVILLE: 17-year-old Chr. Highschool student likes to work on a farm again. Worked before for two summers on dairy and fruit farm. Willing to do any kind of work. Phone (416) 623-4120 or write: Henry Wesselius, 10 Liberty St., N., Bowmanville, ON L1C 2L4.

CAMBRIDGE: I am a 16-year-old, responsible girl, experienced as a mother's helper, and would like employment as such this summer. I am willing to live in your home, somewhere in Southern Ontario. References gladly provided. Contact me at 519-623-8277 or write: Wendy VanDyke, 65 Woodland Dr., Cambridge, ON N1R 2X7.

CAMBRIDGE: 17-year-old girl, planning to attend Redeemer College in the fall, seeks employment. I will be available from June 20 till the end of August. I am willing to try anything. Write or call Sharon Timmerman, 61 Woodland Dr., Cambridge, ON N1R 2X7; (519) 621-4502.

CAMBRIDGE: A 20-year-old female, Guelph University student in the Diploma Course of Horticulture is looking for summer employment on a small fruit and/or vegetable farm. Has experience on a fruit/vegetable farm and in greenhouse work. Willing to live anywhere in Canada. For more information please call 519-658-2692 or write Brenda Versteeg, R.R.#21, Cambridge, ON N3C 2V3.

WOODSTOCK: John Knox Christian School solicits applications for a **grade 2 teaching position** for the 1985/86 school year. We also have a possible opening in one of the **senior grades**. Send resume to R. Vanderploeg, principal, c/o John Knox Christian School, 800 Juliana Dr., P.O. Box 243, Woodstock, ON N4S 7W8. Phone: 519-539-1492 school, 519-539-2117 home.

CAMBRIDGE: An 18-year-old student finishing grade 12 would like a job on a dairy farm. Will also work on a hog or chicken farm. Have two years experience on a dairy farm. Live on a hog farm. For more information write to Jim Versteeg, R.R.#21, Cambridge, ON N3C 2V3 or call (519) 658-2692.

CAMBRIDGE: 17-year-old girl is seeking a mother's helper or baby-sitting job in Southern Ontario. I am experienced in both areas of work and am also willing to try a health care related job. For more information call Mary Versteeg at: 519-658-2692 or write to: R.R.#21, Cambridge, ON N3C 2V3.

GUELPH: Need help? Reliable 4th year Woodland Christian High student, 17 going on 18, wishes full-time summer employment from June 29 to September 3 approximately. Some experience in a bakery; will do almost any kind of work. Please phone George at 519-824-3634 anytime after 3:30 p.m. if possible.

GUELPH: I'm a young Christian girl seeking a summer job on a farm. I have lived on a farm for 14 years, I am 17 years old, and my name is Annette Aasman. My phone number is 1-519-824-4643 and my address is 11 Neeve St., Guelph, ON N1H 4B8.

GUELPH: 15 going on 16 year old Christian male attending Woodland Chr. High School in Breslau, Ont. is seeking summer employment, preferably in greenhouse, landscape maintenance, or willing to do anything else. Please phone Paul Tjoelker at (519) 824-3634, Guelph, Ont.

More listings on page 17.

| Job Market | Classified Rates | Births | Anniversaries | Anniversaries |
|--|--|--|---|---|
| HAMILTON: Strong 14-year-old young man would like a summer job on a dairy farm. Has some experience with dairy cows and haying. Very eager to please, and wages are negotiable. Please contact Steven DeVisser, 55 Amanda St., Hamilton, ON L9C 3H5; phone: 1-416-387-4748. | <p>Births \$22.00 Marriages & Engagements \$25.00 Anniversaries \$30.00 Christenings \$30.00 Notes or Thanks \$21.00 Birthdays \$20.00</p> <p>All other one-column classified advertisements: \$7.50 per column inch with a minimum of \$10.00. For letter under box number, \$10.00 extra.</p> <p>Calvinist Contact will not be responsible for any errors due to hand-written or phoned-in advertisements. Tear sheets will be mailed only upon request.</p> <p>Calvinist Contact 99 Niagara St., St. Catharines ON L2R 4L3 (416) 682-8311</p> | KOK: We, Dave and Tricia (nee Brouwer), are grateful to God, the giver of life, for entrusting to our care, a second son, BRIAN PETER. He arrived March 21, 1985, healthy and eager to meet his older brother Derek. Brian is the third grandchild for Mr. and Mrs. Dick Kok, St. Catharines, Ont., and the fourth grandchild for Rev. and Mrs. Peter Brouwer, Burnaby, BC 8250 - 13th Ave., Burnaby, BC V3N 2G5 | Hollandse Veld Moorefield April 20 With thankfulness to God, we would like to announce the 25th Wedding Anniversary of our brother and sister-in-law, uncle and aunt, RICHARD and SIENIE LUBBERTS (nee Pekel) We pray that the Lord may bless and keep them in His care. Grietje Lubberts — Waterloo, Ont. Jantje & Jacob Nienhuis — Sleen, The Netherlands Femmie & William Katerberg — Alma, Ont. Grace & Carl Biel — Guelph, Ont. nieces and nephews Open House will be held, the Lord willing, on April 20, 1985, from 2:30-4:30 in the Drayton Chr. Ref. Church. Home address: R.R.#3, Moorefield, ON N0G 2K0 | Wissenkerke London 1940 1985 With joy and thanksgiving to God, we hope to celebrate the 45th Wedding Anniversary of our parents, JAC and JEAN DESMIT on April 17, 1985, the Lord willing. Thank you mom and dad for all the love and support you have shown us through the years. Jack & Mary DeSmit — Nashville, Tennessee Bart & May VanderHoek — London, Ontario Ron & Harmina DeSmit — London, Ontario and grandchildren Open House will be held at the home of Ron and Harmina DeSmit, 106 Roehampton Ave., on Saturday, April 20 from 1 to 4 p.m. Home address: 329 Clarke Road, London, ON N5W 5G3 |
| KERWOOD: 18-year-old looking for a full-time summer job on a dairy farm with several years experience. Call Dave Wielinga at 247-3262 | Thanks RENKEMA: We would like to thank our family and friends for making our 40th Wedding Anniversary such an enjoyable day. Thank you for the cards, gifts, flowers, and a special thanks to those who came to our Open House. Above all, we thank the Lord who has kept us for each other these past 40 years. Mr. and Mrs. E.W. Renkema, 300 Leinster St., Woodstock, ON N4S 7E7 | Marriages BRUULSEMA-CRANBURY: With much joy, we, Cornelius and Jenny Bruulsema are pleased to announce the forthcoming marriage of our daughter, CATHERINE ELIZABETH to MARK ANDREW, son of Andrew and Patricia Cranbury of Ancaster. The ceremony will take place, the Lord willing, on Saturday, April 27, 1985, at 11 a.m. in the Ancaster Chr. Ref. Church. Rev. Cecil Van Niejenhuis officiating. | On April 11, 1985, the Lord willing, we will celebrate the 40th Wedding Anniversary of our parents and grandparents, JAN and KLAZIEN MUYS (nee De Vries) May the Lord bless you richly in the years ahead With love from your children and grandchildren: Jeanette Lutz: Sarah Tina Hilbrent & Erna VanderHeide. Fritz, Philip, Holly, Kerri, Jessica Home address: R.R.#2, Kingston, ON B0P 1R0 | Obituaries De Mannen en Vrouwen Ver. "Onderzoekt de Schriften" van Port Alberni, B.C., betuigen hun leedwezen met het overlijden van ons aller vriend en medelid JAN BUDDING in de ouderdom van bijna 83 jaar Hij was mede oprichter en meer dan 30 jaar lid van onze vereniging. De Here heeft ons veel door hem gegeven en we danken Hem daar voor. Hij zal bij ons allen worden gemist, maar we weten dat hij nu juicht voor God's troon. We betuigen ons medeleven met zijn vrouw en kinderen en verdere familie. Mannen en Vrouwen Ver. "Onderzoekt de Schriften," Port Alberni, BC 23 maart 1985 |
| LINDSAY: I am a 16-year-old girl looking for work anywhere in Ontario and Quebec. I am willing to do any kind of work. I have experience on dairy and farrow-to-finish farms. Please call Linda at 705-837-1023 | Births KOENE: With much joy and thankfulness, we Bill and Grace Koene, praise our Lord for entrusting to our care, a daughter, JUDITH DOREEN, born on March 28, 1985. She is a sister for Elisa and Christopher; 22nd grandchild for Mr. Wolter de Roos and third grandchild for Mr. and Mrs. Isaac Koene. Home address: 465 Woodlawn Cres., Milton, ON L9T 4V8 | HIELEMA-HORLINGS: Mr. and Mrs. Jack Hielema are pleased to announce the forthcoming marriage of their daughter, ANITA LORRAINE to THEODORE HENRY, son of Mr. and Mrs. Henry Horlings. The ceremony will take place on April 20, 1985, at 2:30 p.m. in the Lindsay Chr. Ref. Church. Rev. Schalkwyk officiating. Future address: 12 Auburndale Crt., #215, Rexdale, ON M9W 3T9 | 1960 April 22 1985 "The Lord is my light and my salvation" (Psalm 27:1a). With joy in our hearts, we'd like to announce the 25th Wedding Anniversary of our parents, ERNIE and RIE STRONKS (nee Stoffelsen) We give thanks to God for the years spent together, and the joys we have shared as a family. We pray that God will continue to bless and keep them in His guiding hand With our love: Ingrid & Clarence Dykstra; Jason — Brampton Irene Stronks — Reformed Bible College, Michigan Ernie Stronks — home Andrew Stronks — home Home address: 8 Carl Cres. R.R.#1, Waterdown, Ont. | Called home on March 11, 1985, our beloved brother and uncle, JACOB PILON "We fade and die like flowers that grow in beauty, like tender grass that soon will disappear. But evermore the love of God is changeless, still shown to those who look to Him in fear" (Psalm 103:15-18). Elizabeth & John Papenberg & family — Ridgeway, Ont. Derk Pilon Johannes Pilon — both of The Netherlands |
| OSHAWA: Hi! I am a 22-year-old girl, who will have finished my Grade 12 in June. I hope to be going to university in September. I need a job for the summer to help pay for my tuition. I am willing to move anywhere in Ontario. I can do various things, for example, office work, waitress, paint, house helper (great cook!) and more! For more information please call me, Sylvia, at 8:00 a.m. at 1-416-725-6069 or write Sylvia Terpstra, 254 Cedar Valley Crt., Oshawa, ON L1G 3W1 | COENE: With much joy and thankfulness, we Bill and Grace Koene, praise our Lord for entrusting to our care, a daughter, JUDITH DOREEN, born on March 28, 1985. She is a sister for Elisa and Christopher; 22nd grandchild for Mr. Wolter de Roos and third grandchild for Mr. and Mrs. Isaac Koene. Home address: 465 Woodlawn Cres., Milton, ON L9T 4V8 | PEL-SEMPLONIUS: Hotze and Pat Pel are pleased to announce the marriage of their daughter, SUSAN JOYCE to REYNOLD JAKE, son of Henry and Jean Semplonius. The wedding will take place, D.V., on April 13, 1985, at 4 p.m. in the Rehoboth Chr. Ref. Church, Bowmanville. Rev. A. DeJager officiating. Future address: 55 Falby Crt., Apt. #1607, Ajax, ON L1S 3W4 | 1960 April 22 1985 "The Lord is my light and my salvation" (Psalm 27:1a). With joy in our hearts, we'd like to announce the 25th Wedding Anniversary of our parents, ERNIE and RIE STRONKS (nee Stoffelsen) We give thanks to God for the years spent together, and the joys we have shared as a family. We pray that God will continue to bless and keep them in His guiding hand With our love: Ingrid & Clarence Dykstra; Jason — Brampton Irene Stronks — Reformed Bible College, Michigan Ernie Stronks — home Andrew Stronks — home Home address: 8 Carl Cres. R.R.#1, Waterdown, Ont. | Called home on March 11, 1985, our beloved brother and uncle, JACOB PILON "We fade and die like flowers that grow in beauty, like tender grass that soon will disappear. But evermore the love of God is changeless, still shown to those who look to Him in fear" (Psalm 103:15-18). Elizabeth & John Papenberg & family — Ridgeway, Ont. Derk Pilon Johannes Pilon — both of The Netherlands |
| PORT COLBORNE: I am a dairy farmer's son, do you have any work to be done? In house, field or stall, I like to help you with all. Please give a call to Ted, I'm sure you won't regret. (416) 834-4086. | BRUINING: Alan and Marian thank God for their precious new daughter, SARAH ANNE, born March 18, 1985. She is a welcome little sister for her big brothers Bradley and Mark. Proud grandparents are Mr. and Mrs. A. Van Benthem and Mr. and Mrs. J. Bruining. Great-grandparents are Mr. and Mrs. J. Karsten and Mrs. P. Kugel. Address: R.R.#1, Freelon, ON L0R 1K0 | ROUKEMA-VOERMAN: Dr. and Mrs. J. Roukema of Hamilton, Ont., are happy to announce the forthcoming marriage of their son RAY to JEANNEKE Voerman. The wedding will take place, D.V., on April 29, 1985, in the Julianakerk in Soest, The Netherlands. Temporary address: Peter Vlamingsstraat 461, 1093 A G Amsterdam, The Netherlands. | 1960 April 22 1985 "The Lord is my light and my salvation" (Psalm 27:1a). With joy in our hearts, we'd like to announce the 25th Wedding Anniversary of our parents, ERNIE and RIE STRONKS (nee Stoffelsen) We give thanks to God for the years spent together, and the joys we have shared as a family. We pray that God will continue to bless and keep them in His guiding hand With our love: Ingrid & Clarence Dykstra; Jason — Brampton Irene Stronks — Reformed Bible College, Michigan Ernie Stronks — home Andrew Stronks — home Home address: 8 Carl Cres. R.R.#1, Waterdown, Ont. | Called home on March 11, 1985, our beloved brother and uncle, JACOB PILON "We fade and die like flowers that grow in beauty, like tender grass that soon will disappear. But evermore the love of God is changeless, still shown to those who look to Him in fear" (Psalm 103:15-18). Elizabeth & John Papenberg & family — Ridgeway, Ont. Derk Pilon Johannes Pilon — both of The Netherlands |
| SARNIA: Lambton Christian High School girl, almost 16 years old, would like to work full- or part-time this summer to gain work experience. Would like to work in store or office etc. Have computer and typing course credits. Piano or accordion lessons at reasonable rates all year around. Won't you please call me at 519-542-7275, or write to: Terry Korstanje, 1856 Donald Dr., Sarnia, ON N7T 7H6. | COENE: With much joy and thankfulness, we Bill and Grace Koene, praise our Lord for entrusting to our care, a daughter, JUDITH DOREEN, born on March 28, 1985. She is a welcome little sister for her big brothers Bradley and Mark. Proud grandparents are Mr. and Mrs. A. Van Benthem and Mr. and Mrs. J. Bruining. Great-grandparents are Mr. and Mrs. J. Karsten and Mrs. P. Kugel. Address: R.R.#1, Freelon, ON L0R 1K0 | ROUKEMA-VOERMAN: Dr. and Mrs. J. Roukema of Hamilton, Ont., are happy to announce the forthcoming marriage of their son RAY to JEANNEKE Voerman. The wedding will take place, D.V., on April 29, 1985, in the Julianakerk in Soest, The Netherlands. Temporary address: Peter Vlamingsstraat 461, 1093 A G Amsterdam, The Netherlands. | 1960 April 22 1985 "The Lord is my light and my salvation" (Psalm 27:1a). With joy in our hearts, we'd like to announce the 25th Wedding Anniversary of our parents, ERNIE and RIE STRONKS (nee Stoffelsen) We give thanks to God for the years spent together, and the joys we have shared as a family. We pray that God will continue to bless and keep them in His guiding hand With our love: Ingrid & Clarence Dykstra; Jason — Brampton Irene Stronks — Reformed Bible College, Michigan Ernie Stronks — home Andrew Stronks — home Home address: 8 Carl Cres. R.R | |

Classifieds

| Obituaries | Help Wanted | Real Estate | Real Estate | Opportunities |
|---|--|--|--|--|
| <p>"I will lie down and sleep in peace, for you alone, O Lord, make me dwell in safety" (Ps. 4:8)</p> <p>On March 29, 1985, the Lord took to be with Him, our beloved husband, father, grandfather and great grandfather.</p> <p>SIMON EYGENRAAM</p> <p>at the age of 84 years</p> <p>Beloved husband of Antje Eygenraam Van Oosten</p> <p>Dear father of</p> <p>Hanny & Bob Van Dyke — Holland Marsh, Ont.</p> <p>Joorke & Annette Eygenraam — Fruitland Ont.</p> <p>Frans & Janne Eygenraam — Belmont Ont.</p> <p>Adrie Van Dyke — Fort St. John, BC</p> <p>Ann & Jetse Hamstra — Brantford, Ont.</p> <p>Simon & Corry Eygenraam — Brampton, Ont.</p> <p>Gerrie & Jan Kiezebrink — Upsala, Ont.</p> <p>Elsie & Ak Takasaki — Burnaby, BC</p> <p>Lena & Wiebe Tjepkema — Langley, BC</p> <p>Henry & Mary Eygenraam — Unionville, Ont.</p> <p>Dear grandfather of 48 grandchildren and 27 great-grandchildren.</p> <p>Funeral services were held in Immanuel Chr. Ref. Church, Brampton, Ont., on Monday, April 1, 1985. Rev. J. Ruyters conducted the service.</p> <p>Shalom Manor, 12 Bartlett Ave., Grimsby, ON L3M 4N5</p> <p>"If a man die, shall he live again? (Job 14:14a).</p> <p>"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16).</p> <p>"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens" (2 Cor. 5:1).</p> <p>On Friday, March 22, 1985, the Lord in His infinite wisdom, took unto Himself.</p> <p>SIDNEY VANDERMEULEN</p> <p>aged 59.</p> <p>Beloved husband for 31 years of Gerda (Vander Zwaag).</p> <p>Dear father and grandfather of:</p> <p>Marian & Jack Gorter; Bonnie, Julie, Jeffrey, Karen — Troy, Ont.</p> <p>Fran & Cecil Gorter; Rodney, Chad, Nicholas, Krystal — Troy, Ont.</p> <p>Edna & Martin Hamming; Amanda — Listowel</p> <p>Sidney Peter</p> <p>Darlene & John Fonseca; Michael, Gregory — Dundas, Ont.</p> <p>R.R. #2, Dundas, ON L9H 5E2</p> | <p>Greenhouse workers for tropical plants and cacti. Steady work, experience preferred. Apply in person to Ben Veldhuis Ltd., 154 King St. E., Dundas, Ont.</p> <p>Wanted: An experienced heavy equipment operator for company situated in Brooks, Alta. Please phone (403) 362-4617.</p> | <p>Dairy farm to sale: Bowmanville area, 140 acres, 100 Holsteins, 460 litre #1, 130,000 litre MSQ, plus machinery</p> <p>Woudstra Real Estate R.R. 1, Orono, ON L0B 1M0 Phone: (416) 983-5915</p> | <p>Price reduced to \$200,000.00 on this fine dairy farm. 173 acres, two barns, one newer with 40 large stalls, implement shed, milk house, two large silos, four bedroom bungalow must be sold. 100 acres show place on highway close to Listowel. Harrison loam soil, four bedroom brick home, large bank barn, small bush and stream, asking \$142,500.00</p> <p>100 acres on paved road, four bedroom brick home, large barn, some bush, spring fed pond, only asking \$115,000.00.</p> <p>2 1/2 acres, highway location; three bedroom ranch style brick home, finished rec. room with airtight stove; four box stall horse barn with tack room and loft.</p> <p>50 acres, all workable with three bedroom modernized home; large cattle and hog barn; large cemented yard; steel implement shed; close to Palmerston; priced to sell.</p> <p>200 acres in Wallace Twp.; 175 acres workable; large pole barn; small hog barn; implement shed with shop; four bedroom brick home, electric and wood heating; could be sold in 2 - 100 acre parcels; owner anxious.</p> <p>Contact Albert Carson P.H. MILLER REALTY LTD. 935 Main St., W. Listowel, Ont. Ph: 519-291-1544 eve: 291-1395</p> <p>Broilers and beef: 250 acres — 170 workable; basic broiler quota: 17,128 plus 5000 class 2. Beef lot set up for approx. 350 head; good house and buildings; excellent value.</p> <p>We need listings of all types of poultry farms.</p> <p>Contact Peter Damsma (519) 482-9849 HAROLD WORKMAN REAL ESTATE LTD. 140 Ontario St. Clinton, ON N0M 1L0</p> | <p>3-bay gas and service centre in small village 15 miles north-west of London, excellent location, established over 30 years. Yearly sales approximately \$500,000. Some financial assistance available. Reasonably priced Christian schools and churches nearby. Offered by Luistermans Real Estate Ltd., 17 McTaggart St., London, Ont. Contact John Faber, 519-264-2007.</p> |
| | <p>Part-time Pastor for Shalom Manor HOME FOR THE AGED, CLASSIS HAMILTON</p> <p>Mountainview Grimsby CRC invites responses from ordained Christian Reformed Church ministers who are fluent in Dutch, for a 2/5 of full-time position as chaplain/pastor. Job description/terms of employment available on request.</p> <p>Respond to:</p> <p>P. Bulthuis, clerk, Mountainview CRC Box 131, Grimsby, ON L3M 4G3</p> | <p>Help Wanted</p> | | <p>Summer Job Market</p> <p>Attention: All Students</p> <p>We know that many of you are thinking about summer jobs at this time.</p> <p>As in previous years, <i>Calvinist Contact</i> will carry the Summer Job Market section in the Classifieds. We urge you to check this section from March 8 until May 24.</p> <p>Send us your announcement, and include name, age, address, phone number, experience and type of work you are seeking. This service is free of charge. We have only one request: Please cancel the ad as soon as you have found employment so that you don't use up valuable space needlessly.</p> <p>Good job hunting!</p> <p>Stan De Jong, Manager</p> |
| | <p>Office Secretary Needed</p> <p>The Toronto-Rexdale head office of the Christian Labour Association of Canada needs an experienced secretary. Familiarity with word-processing equipment is desirable. Salary commensurate with experience.</p> <p>Send application and resume to:</p> <p>Ed Vanderkloet C.L.A.C. 821 Albion Rd., Rexdale, ON M9V 1A3</p> | | | <p>Calvinist Contact touching lives far and near.</p> |
| | <p>Pastoral Advisor and Midwife needed in Thailand</p> <p>CRWRC is helping ZOA, a Dutch, Christian Refugee Agency, recruit volunteers to work in Thailand. There is an immediate need for a pastoral advisor and an experienced midwife able to serve for two years. The pastoral advisor should have administrative or medical background and be able to communicate cross culturally lead devotions, and conduct worship.</p> <p>Send resumes to:</p> <p>CRWRC Attn.: Andy Ryskamp 2850 Kalamazoo Avenue, S.E. Grand Rapids, MI 49560-0600 Phone (616) 246-0737</p> | | | |
| | <p>The Northern Alberta Diaconal Conference in cooperation with CRWRC requires a full-time Diaconal Consultant on or before September 1, 1985.</p> <p>Responsibilities: Leading the deacons and their congregations toward fulfillment of diaconal tasks.</p> <p>Qualifications: Christian commitment; Ability to communicate orally and in writing; Ability in motivating a vast array of personalities; Sensitivity to diaconal issues.</p> <p>Challenged? Send resume to Martha DeVos, 14532-107A Ave., Edmonton, AB T5N 1G5 or contact her for more information at 403-454-1694.</p> <p>Deadline May 6, 1985.</p> | | | |
| | <p>Holland Christian Homes Incorporation requires a Director of Care</p> <p>For Phase III of its development, a 122 care facility and a 116 unit retirement tower, due to open in September, 1985. Responsibilities will involve initial planning for the nursing department including development of policy and procedure manuals, staff recruitment, program development, budgeting and ongoing direction of the department.</p> <p>Candidates must be a Registered Nurse, currently registered or eligible for registration in the Province of Ontario. A nursing degree or certificate/diploma in administration is preferred. Experience in a supervisory position in a long-term care setting and knowledge of current concepts in gerontological nursing is essential. Understanding and speaking the Dutch language would be a valuable asset. Submit resume to:</p> <p>Holland Christian Homes Inc. c/o Administrator 7900 McLaughlin Rd., S., R.R.10 Brampton, Ontario, Canada L6V 3N2</p> | | | |
| <p>Accommodation</p> <p>Young, Christian female looking for same to share a two-bedroom apartment in London. Room available on May 1, 1985. Please call (519) 473-2341 anytime after 5 p.m.</p> <p>Roommate needed: Hamilton. Female only. 2 bedroom apt. to share, available end of April. Call 416-385-5559 for details (evenings).</p> | <p>For Rent</p> <p>Motorhomes for rent (unlimited mileage, fully insured) Phone 705-745-7015 or write: B. VanderBy R.R.8, Peterboro, ON K9J 6X9</p> <p>Chalet in the beautiful Blue Mountain area. Overlooking the Georgian Bay to the North and the Beaver Valley to the South. Living-room upstairs with balcony. Kitchen, two bedrooms and two bathrooms. Fully furnished. For more information phone or write: Mr. Roger Dykstra at 519-599-3789. Box 175 Clarksburg, ON N0H 1J0</p> | | | <p>A Gentle Reminder To Our C.C. Family</p> <p>We are really happy that so many of you continue to use the pages of C.C. to share with others important events in your own family, such as births, marriages, anniversaries, etc. But at this time we would like to stress a few points.</p> <p>Please watch deadlines</p> <p>Each issue of C.C. is dated on a Friday. Display advertising deadline is on the Wednesday (8:30 a.m.) of the preceding week. Classified advertising deadline is on the Thursday (8:30 a.m.) of the preceding week. Please keep this in mind! Deadline details appear each week at the bottom of the Calendar of Events.</p> <p>Send printed copy</p> <p>We strongly suggest you send us typewritten or printed copy, but do not use capital letters for the whole text.</p> <p>Telephone calls</p> <p>Frequently we receive telephone calls from far and near, and we always enjoy talking with you. We don't want to discourage you from phoning us, but we cannot be responsible for any errors due to phoned-in advertisements. This also applies to hand-written copy.</p> <p>Let's avoid mistakes</p> <p>We hate to make mistakes, but we all do. Most mistakes are inadvertently made when we receive your phoned-in or hand-written copy.</p> <p>Let's do our best to avoid those mistakes. We count on your cooperation!</p> <p>Stan De Jong, Manager</p> |

Events

CALENDAR of events

- Mar. 23 - Apr. 19** "Maps and Compasses. Charting our Course in a Changing World" sponsored by ICS, Toronto. Places: **Brampton** (Apr. 1), **Chatham** (Mar. 28), **Sarnia** (Mar. 30), **Willowdale** (Apr. 10), **Winnipeg** (Apr. 11), **Thunder Bay** (Mar. 23 & Apr. 13), **London** (Mar. 25 & Apr. 15), **Kitchener** (Mar. 27 & Apr. 17), **St. Catharines** (Mar. 29 & Apr. 19).
- Apr. 12** The Dutch Seven In Concert, at 8 p.m. in Central Presbyterian Church, **Hamilton**, Ont.
- Apr. 12 - May 4** The Jarvis Frisian Drama Club presents "In Fryer Mei Fratsen" in **Bowmanville** (Apr. 12, 8 p.m., Knox Chr. School), **Welland-Port** (Apr. 13, 7:30 p.m., Chr. School), **Strathroy** (Apr. 17, 8 p.m., Adelaide/MacDonald School), **Chatham** (Apr. 20, 7:30 p.m., McNaughton Public School), **Woodbridge** (Apr. 26, 8 p.m., TDCH), **Jarvis** (Apr. 27, 7:30 p.m., Chr. School), **Kitchener** (May 4, 7:30 p.m., Woodland Chr. High).
- Apr. 13** 33rd Annual CLAC Convention. Registration 9:30 a.m. Banquet 6 p.m. Speakers: Ian Shugart, Bill Diachuk and Les Young. Edmonton Convention Centre, **Edmonton**, Alta.
- Apr. 13** Annual Meeting of Redeemer College. Registration at 1 p.m. at the College. Mark this date on your calendar!
- Apr. 13** Bach-Handel Concert. Chris Teeuwssen (organ) and Frazer French (flute); at 8 p.m. in Knox Presbyterian Church, **St. Catharines**, Ont.
- Apr. 14** Spring Concert by the Shining Lights choir of Aylmer, the Ingersoll CRC Choir and the Bel Canto Choir of London at 8:00 p.m. in the **Aylmer** CRC (corner of South St. & Caverly Rd.)
- Apr. 14** Combined Concert — Acton, Clarkson, Georgetown, and Orangeville Choirs. Special guest soloist Reinata Heemskerk with Fred Numan on the organ. **Georgetown** CRC: 8:00 p.m.
- Apr. 17** "Christians and Politics" — A Dialogue with Authors. Mr. A.G.S. Careless and Paul Marshall will speak on "Thine is the Kingdom," and Dr. Douglas Webster and Gerald Vandezande on "Christians in the Cnisis." At ICS, 229 College St., **Toronto**, Ont.: 8:00 p.m.
- Apr. 17** Concert: Reinata Heemskerk, famous alto from The Netherlands and Andre Knevel, organist, in Christ's Church Cathedral (James St.), **Hamilton**, Ont. at 8:00 p.m.
- Apr. 18** Concert: Reinata Heemskerk, famous alto from The Netherlands and Andre Knevel, organist in Covenant Chr. Ref. Church, Parnell Rd.), **St. Catharines**, Ont.: 8:00 p.m.
- Apr. 18** Spring Meeting of the London Region of CRC Women, 8 p.m. at the Bethel CRC Fellowship Hall, **London**, Ont. Speaker is Dr. Henry J. Boekhoven on the topic "Use of Our Talents in Today's World."
- Apr. 18-21** Back to God Hour Rallies in B.C. and Washington. Dr. Joel Nederhood will speak on "New Life in Christ." **Lynden**, Wash (Apr. 18, Third CRC, 7:30 p.m.), **Smithers** (Apr. 19, Pente costal Church, 8 p.m.), **Duncan** (Apr. 20, Duncan CRC, 7:30 p.m.), **New Westminster** (Apr. 21, New Westminster CRC, 2:30 p.m.), **Abbotsford** (Apr. 21, Chr. Highschool, 7:30 p.m.)
- Apr. 20** Special music by church choirs and highschool bands
- Apr. 20** Spring Concert in Trinity United Church, **Bowmanville**, Ont. by the Choirs and Orchestra under the direction of Leendert Kooij with Andre Knevel at the organ; 8 p.m.
- Apr. 26** The Ambassadors: **Remember** Holland's Liberation at Mohawk College, West 5th and Fennell, **Hamilton**. Tickets at \$5.00 from Director Harold DeHaan at 330 Thayer Ave Hamilton, phone 389-2104
- Apr. 20** A 40-year commemoration service and reunion of the Frisian Battalion is scheduled to take place for all ex-members at the Leeuwarden Military Air Base. Interested persons in Canada are requested to write to Mr. A. Wiersma, J Bogersman straat 31 9291 H B. Kollum, (Fr.), The Netherlands
- Apr. 20** Spring Concert by the Bel Canto Choir of London, the Shining Lights Choir of Aylmer and the Ingersoll CRC Choir at 8 p.m. in the **London** Bethel CRC (7161 Leslie Dr., Corner Kitchener & Leslie) (Corner of Leslie & Kitchener)
- Apr. 20** One Day Conference organized by the Committee for Women in the CRC at **Winnipeg**, Man. Speaker: Sarah Cook on "Women in the Church. What is our future?" Slide presentation and luncheon
- Apr. 21** Spring Concert by the Ingersoll CRC Choir, the Bel Canto Choir of London, and the Shining Lights Choir of Aylmer at 8 p.m. in the **Ingersoll** CRC (425 King St., West)
- Apr. 23-25** Camp Hope Ministers and Wife's Conference. Speakers: Donna Vander Griend, Emily Brink, Don Smith and Bas Nederlof. At Camp Hope, near **Hope**, BC
- Apr. 23 - May 8** Frisian Heritage Week Conference. **Red Deer**, Alta. (Apr. 23-25, 7 p.m. First CRC), **Camp Hope**, Surrey, BC (Apr. 24-25, 7 p.m. at Camp Hope), **Windsor**, Ont. (May 5-7 p.m. Ambassador CRC), **Scarborough**, Toronto, Ont. (May 9, 7 p.m. Ontario CRC Scarborough)
- Apr. 24** Spring Concert. In Willowdale United Church, in **Toronto**, by the Choirs and Orchestra under the direction of Leendert Kooij with Andre Knevel at the organ; 8 p.m.
- Apr. 25** CLAC meeting, 8 p.m. at Trinity CRC, **St. Catharines**, Ont. Harry Antonides will speak on "Affirmative Action."
- Apr. 27** Choir concert at St. James United Church, **Edmonton**, Alta. "Laudamus" Choir, Mrs. S. Huisman, Director and Brass Band "Concordia" with Andre Knevel at the organ
- Apr. 27** Special evening in **Newmarket** CRC at 7:30 p.m., on the theme "Nurturing Christian Children in 1985." Guest speaker: Dr. Richard Mouw. Coven College, Christ Church Holland Marsh Chr. School and Toronto District Chr. Highschool
- Apr. 29** Andre Knevel in concert at Seventh Day Adventist Church, **Lacombe**, College Heights, Alta. at 8:00 p.m.
- May 1** Andre Knevel in concert at Immanuel CRC, **Calgary**, Alta. at 8:00 p.m.
- May 2** Andre Knevel in concert at First CRC, **Abbotsford**, BC. at 8:00 p.m.
- May 3** Andre Knevel in concert at First CRC, **New Westminster**, BC. at 8:00 p.m.

Single's Fellowship Day

A very different day that caters to widows, widowers, separated and divorced singles. A day of workshops, games, fun and laughter. Meet other Christian singles!

PLACE: **Aylmer CRC, corner of Caverly Rd. and South St.**

May 4, 1985

Registration fee \$25.00.

Deadline: April 20, 1985

Send to **C. Arnold, R.R.#1, Eden, ON NOJ 1H0; 519-866-3713**

P.S. In case of mail strike, PLEASE call in registration

Anniversary Announcement

The 1st Christian Reformed Church of Lacombe hopes to celebrate its 50th Anniversary, on the weekend of

October 25, 1985

Anniversary books are available. Please order early

For more information please call or write

Mr. E. TenHove,
Box 101,
Blackfalds, AB T0M 0J0
(403) 885-4070

E.A. Weenink
R.R.#1,
Blackfalds, AB
(403) 885-4455

- May 3-4** Spring Arts and Crafts Festival and Sale of handcrafted gifts and collections will be held at **Hamilton** District Chr. High School on May 3 (5-10 p.m.) and May 4 (10 a.m.-4 p.m.) Plan to attend this exciting fundraising event just one week before Mother's Day
- May 1-4** RACOM Tour to Grand Rapids, Chicago and Holland, MI. Hosts: Jack and Joanne Thalen. For more information phone (519) 824-7636 in Guelph
- May 4** Spring Concert. In Exeter United Church in **Exeter** by the Choirs and Orchestra under the direction of Leendert Kooij with Andre Knevel at the organ; 7:30 p.m.
- May 4** Singles' Fellowship Day — meet other Christian singles at the Chr. Ref. Church, **Aylmer**, Ont. For info. phone 519-866-3713
- May 4** Young Adults' Day Rally "Light The Way, Lord." Registration at 9:00 a.m. Evening program at 7:00 p.m. Speaker: The Rev. John Postuma, at Immanuel CRC, **Hamilton**, Ont.
- May 5** Concert of the J.S. Bach Singers of St. Catharines directed by Gerzinus Hoekstra. Works by Bach, Handel and some psalms by Schuetz; at 8:15 p.m. in Trinity CRC, **St. Catharines**, Ont.
- May 5** CPJ's Gerald Vandezande will be interviewed at 8:30 a.m. on CFTO-TV, **Toronto**, on "Paradox" (re: his book and the Morgentaler trial)
- May 5** Spring concert by the St. Thomas & District Male Choir "Crescendo" and Chatham's "Laudate Dominum," at 8 p.m. in First United Church (George St.), **St. Thomas**, Ont.
- May 7** Organ concert by well-known organist Andre Knevel, at 8:00 p.m. in St. Thomas Anglican Church, Church St., **Belleville**, Ont.
- May 8** Convention of the Can. Federation of CR Women at 10 a.m. in Hamilton Place, **Hamilton**, Ont. Speakers: Rev. H. Wildeboer and Mrs. Mirth Vos. Music by Mr. and Mrs. Gerzinus Hoekstra.
- May 10-12** Young Adult's retreat at Camp Shalom, **Cambridge**. Special teaching by Gerni Verstraete titled "Led by the Spirit of God" Also prayer and music ministry. Fee \$40 per person. Call or write Christian Communications Centre, 1735 Chalkdene Grove Mississauga, ON L4W 2C2, tel: (416) 625-2262
- May 10** Christian Horizons Rally in St. Paul's United Church in **Brampton**. Speaker Rev. Noel Churchman. Special music by the choirs and brass under the direction of Leendert Kooij with Andre Knevel at the organ; 8 p.m.
- May 11** Christian Horizons Rally in St. Paul's United Church in **Brampton**. Speaker Rev. Peter DeBruyne. Special music by the choirs and brass under the direction of Leendert Kooij, with Andre Knevel at the organ; 8 p.m.
- May 11** 100th Anniversary of the "Christelijke School" in Oostermee. The Netherlands. For info. contact Mrs. H. A. van der Loo, Toerenlaan 2, 9261 VZ Oostermee, The Netherlands. (Tel. 0612-291243)
- May 18** Sarnia Christian School's Second Annual Family Breakfast and Bedding Plant Sale, at 8:00 a.m. at the school, **Sarnia**, Ont.
- May 22** **Edmonton** Day at **Edmonton**, in the Chr. Ref. Church, **York**, Ont. Speaker: Rev. J. Kuntz from Kitchener. Contact Mr. R. De Boer at 416-768-3634 if you have a contribution to make
- May 16-29** **Israel '85** Exposition and pilgrimage with Dr. Brinkes Kuyper and Dr. Albert Vandermeij. See ad for further details
- May 30 - June 1** Three-Day Conference on "Orthodoxy and Orthopraxis in the Reformed Community Today," at Redeemer College, **Hamilton**, Ont. Seven main speakers. For info. call 416-549-8024
- June 5** "Hollandse Dag" will be held for the sixth time in the First CRC, **Kingston**, Ont.
- June 11** **Hamilton** Day at **Hamilton**, in the Chr. Ref. Church, **Victoria**, BC
- June 22** 13th Annual Gruninger Picnic, at 10 a.m. at the Grand River Community Area, **Rockwood**, Ont.
- Oct. 12-14** 25th Anniversary of **Athens** Chr. School, contact Mr. Henry Smid at Box 365, Athens, ON K0E 1B0. More details to follow

Organ Recital Series presented by Roberta Van Huizen, Rick Vander Woude and Simon R. Dyk, from The King's College, Edmonton. Free will donations at the door. Apr. 26: Emmanuel CRC, **Calgary**, 8 p.m.; Apr. 27: First CRC, **Red Deer**, 8 p.m.; May 3: Third CRC/St. James United, **Edmonton**, 8 p.m.; May 10: First CRC, **Drayton**, Ont., 8 p.m.; May 11: Maranatha CRC, **Cambridge**, Ont., 8 p.m.; May 12: St. Thomas Anglican, **St. Catharines**, Ont., 8 p.m.

Next issue

| Dated | Mailed | Classified deadline | Display deadline |
|----------|----------|-------------------------------|-------------------------------|
| May 1985 | May 1985 | Friday, Apr. 19, 5:00 p.m. | Wednesday, Apr. 24, 5:00 p.m. |
| May 1985 | May 1985 | Wednesday, Apr. 10, 3:00 p.m. | Wednesday, Apr. 24, 5:00 p.m. |
| May 1985 | May 1985 | Friday, Apr. 12, 5:00 p.m. | Wednesday, Apr. 24, 5:00 p.m. |

* NOTE: Deadline for April 12 advertising has been changed due to Good Friday holiday

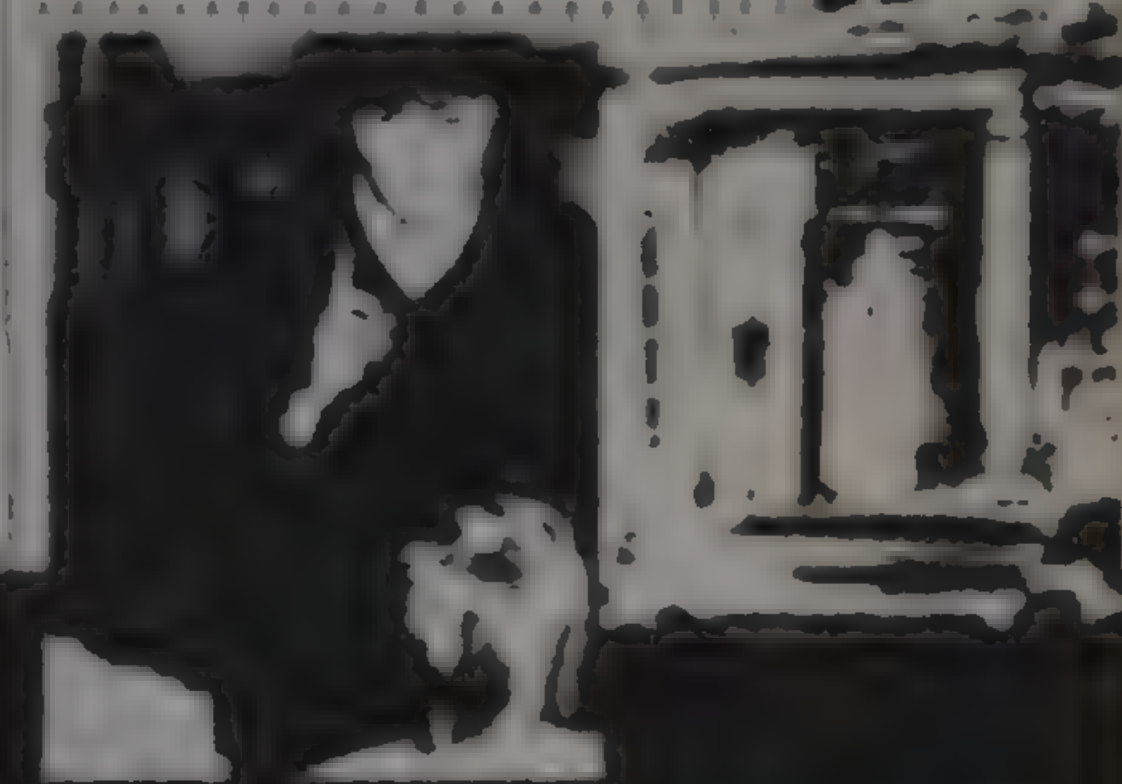
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Events

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De spreker voor deze dag is Ds. Harry Vander Windt
Verder is er muziek, zang, voordrachten.
Vrij koffie en koek
Naast een lunch menu



Hey kids!
Have you seen
page 9?

Let's Play CHESS

Pete Layer

QUEEN SIDE DUEL

Control of an area of the board sometimes involves large scale battles. In the following game played recently, the Queen side is contested. The game ends in a surprising combination.

| White | Black | White | Black |
|----------------|-----------|------------|---------|
| J. Vander Wiel | I. Ivanov | 19 Q KN1. | B K3. |
| 1 P K4. | P QB4. | 20 N B5. | B N5. |
| 2 N KB3. | P Q3. | 21 R R4. | P QN3. |
| 3 P Q3. | PxP | 22 Rg3. | Pg3. |
| 4 Nc3. | N KB3. | 23 R4P. | RxR. |
| 5 N Q6. | N B3. | 24 Nc3 B4. | Nc3. |
| 6 B K2. | Q N5. | 25 B4P. | Q KB3. |
| 7 N Nc1. | P K3. | 26 B4B. | N4B. |
| 8 P QR4. | B K2. | 27 R4N. | R4N. |
| 9 P R5. | Q Q1. | 28 Q Q1. | QxB. |
| 10 B K2. | O O | 29 NcR. | O N6. |
| 11 Qd1. | P KB3. | 30 N4B. | N4B7ch. |
| 12 B K4. | B Q2. | 31 K N1. | B4N. |
| 13 P B4. | N QN5. | 32 Q Qch. | K R2. |
| 14 B B3. | P K4. | 33 Q Q7. | NxPch. |
| 15 R B2. | Q B2. | 34 K B1. | N-N6ch. |
| 16 R Q2. | KR-K1. | | |
| 17 K R1. | B B3. | | |
| 18 PxP. | PxP | | |

After 35 P-N QxR Black gains K4N: the square that White needs to give perpetual check.

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Dutch

Blij zijn is er nog niet bij

K. Runia

Wat vinden calvinisten van de r.-k. kerk en de paus en zijn ze blij met diens komst?

Er zijn in Nederland calvinisten van allerlei snit. Hervormden die allerminst een geestelijke eenheid vormen en 'gereformeerden', van de 'gewone' gereformeerde kerken tot en met die van de gereformeerde gemeenten in verschillende soorten.

Ze noemen zichzelf allemaal calvinisten, maar ze denken over heel wat zaken verschillend, ook over de r.-k. kerk en de paus.

Dat blijkt ook uit de verschillende oecumenische opstellingen. Sommige calvinisten zijn nogal breed-oecumenisch. Ze vinden het belangrijk en heerlijk dat er op

het plaatselijk vlak een diepgaande samenwerking is met andere kerken, ook met de r.-k. parochie. Ze verheugen zich in gemeenschappelijke vieringen.

Meestal vinden deze calvinisten het ook niet zo erg dat de rooms-katholieken een bisschop hebben, mits het maar een open en oecumenische man is. Dat er ook nog een paus is komt vaak niet in het vizier, want Rome is toch eigenlijk ver van hun bed.

Nog even diep

Andere calvinisten moeten weer niets hebben van al dit

oecumenisch gedoe. Ze vinden het eigenlijk onwaarsachtig, want volgens hen is de kloof tussen Rome en de Reformatie wezenlijk nog even diep als in de 16de eeuw. Voor hen is de r.-k. kerk dan ook nog steeds een dwalende, sterker zelfs: een ketterse kerk. En de paus is het symbool hiervan.

Vandaar ook dat er onder calvinisten heel verschillende houdingen zijn ten aanzien van het bezoek van de paus aan ons land. Het moderamen (bestuur) van de gereformeerde synode had niet zoveel moeite met het aanwezig zijn bij het bezoek van de paus. De oudgereformeerde gemeenten daarentegen houden op 28 april een biddag voor de nood der tijden en daarbij wordt dan o.a. gedacht aan het bezoek van de paus!

Breuk

Uiteraard kan men deze hele zaak nooit los zien van de geschiedenis. De Reformatie van de 16de eeuw betekende een breuk met de kerk van Rome. Die breuk was niet de opzet van Luther, maar daar liep het wel op uit. In 1521 werd hij door de paus geëxcommuniceerd. Sederdien had Luther geen goed woord meer voor de paus. Hij noemde hem zelfs 'de anti-christ', waarbij het hem niet zozeer om de man gaat, maar om het pausdom als instituut.

Dezelfde gedachtengang komen we ook bij Calvijn tegen.

Hij ontkenste niet dat Petrus indertijd een eerste plaats onder de apostelen heeft gehad, maar moest niets hebben van de gedachte dat de paus als opvolger van Petrus het primaat over de hele kerk zou hebben. Ook hij aarzelde niet om de paus de antichrist te noemen. Die uitdrukking is later zelfs in gereformeerde belijdenissen terechtgekomen. Geen wonder dat het pausdom door de eeuwen heen een geweldig struikelblok op weg naar eenheid is.

Vervolg op pagina 23 ...

“ 't Gaat veels te vlug!”

Als je in een stad bent opgevoed wordt er nogal eens over de bioscoop gesproken. Ouders hadden het liefst dat hun kinderen niet naar de bioscoop gingen, vooral omdat de bioscoop in niet-christelijke handen was, en omdat de meeste films niet goed waren. Grootouders zeiden tegen hun kleinkinderen dat de bioscoop een plaats was waar je God niet kon ontmoeten.

Toch werd er in mijn jeugd nogal vaak over de film gesproken. Er werden inleidingen over gehouden op de jongelingsverenigingen en de meisjesverenigingen. Er werd in Den Haag zelfs een Christelijke Film Centrale gesticht. Daarachter lag de gedachte dat de Here Jezus Koning is over het gehele leven, en dat alles, ook de film, aan Hem onderworpen moest zijn. Alles moest immers gebeuren in harmonie met Gods geboden.

Enkele leiders van onze jeugd bestudeerden het probleem van de film en kwamen tot de conclusie dat wijzelf als christenen in staat moesten zijn goede films te maken, en goede films te vertonen. Het bleek dat heel wat jeugdleiders, zelfs in verschillende landen, dezelfde gedachten koesterden. Leiders van de Christelijke Film Centrale gingen onderzoeken of er ook hier of daar christelijke films gemaakt werden. Ik herinner me nog hoe blij we waren dat we in de Engelse film "Pastor Hall" vonden wat we zochten. Deze film werd verholandst, geadverteerd en op veel plaatsen gedraaid.

Toen ik dominee werd op een plaats waar altijd hard werd gewerkt en betrekkelijk weinig werd gedaan voor ontspanning, dacht ik dat het een goede gedachte was om eens een film te laten draaien voor onze dorpsgenoten. Men was over het algemeen van gedachte dat

een kerkgebouw niet gebruikt moest worden voor de vertoning van een film. De kerk was immers God's Huis. Als dat principiëel werd doorgepraat dan bleek een kerkgebouw toch niet zo heilig te zijn als de tempel in Jeruzalem. Maar ja, als je bent opgevoed in een christelijke school waar de onderwijzer de kinderen verbood om sneeuwballen te gooien tegen de grote kerkmuur, want de kerk was God's Huis, dan vind je het toch wel wat vreemd om een film in het kerkgebouw te draaien.

Een discussie daarover was echter niet nodig want er was in het dorp een goede gelegenheid om een film te vertonen. Zoals men in Leeuwarden 'Zalen Schaaf' had voor allerlei niet-kerkelijke vergaderingen, zo had men in ons dorp 'Zalen Gorter' waar vergaderingen werden gehouden van sociale aard (Patrimonium), van politieke aard (Kiesverenigingen), maar ook bruiloften, en andere partijen. In Zalen Gorter konden wel zo'n honderd vijftig stoelen geplaatst worden om naar een film te kijken.

'k Ging dus maar eens praten met een paar ouderlingen over de film 'Pastor Hall.' Men had er wel van gehoord. Men had er ook in de krant al eens iets over gelezen. Al was er dan ook in eigen dorp nog nooit iets van gekomen. Als dominee echter dacht dat het een goede film was dan zou de kerkeraad geen bezwaar maken. Ze vonden het vertonen van een film ook

geen kerkelijke zaak, en op de kerkeraad wilden ze liefst alleen kerkelijke zaken behandelen.

'k Ging dus ook even praten met de eigenaar van Zalen Gorter. Die was er wel voor te vinden. De regeling werd gemaakt dat op een bepaalde datum, de film 'Pastor Hall' zou worden gedraaid in twee voorstellingen, de eerste om zeven, de tweede om negen uur. Kaartjes zouden bij de ingang van het gebouw worden verkocht voor 35 cent, een dubbeltje voor Zalen Gorter, en een kwartje voor de onkosten van de film, die gehuurd moest worden en een man die er verstand van had om een filmapparaat te bedienen.

Na heel wat voorbereiding, propaganda met folders, brak eindelijk de bewuste avond aan. In de eerste zitting van 7 uur waren er 15 bezoekers, en om 9 uur in de tweede zitting waren er 30! En ... het merendeel waren jonge mensen. Financieel was het een fiasco.

Pastor Hall was een goede christelijke film. Het was een mooie film. Als ik in de gemeente vroeg: waarom kwam u toch niet naar de film? was het steriotiepe antwoord, het enige antwoord wat ik kreeg: "een film, die gaat ons veels te vlug!"

John Van Harmelen is emeritus predikant. Met zijn vrouw woont hij 's zomers in Caesarea, Ontario, en 's winters in Palmetto, Florida. In z'n artikelen schrijft hij over z'n jaren als dominee in Nederland en in Canada.



Onder de streep

John Van Harmelen

Ontdekking

... en toen zag ik pas dat het polletje gras zo vol tintelend leven en blijdschap was. Met trillend beven strekten zich teergroene blaadjes en groeiden heel kleine bloempjes met zo kleine zaadjes haast onzichtbaar te noemen.

Twee gele vlindertjes dartelden er op en omheen en een luisje op een halm klom heel kalm naar bene'e'en. Een regenboog kaatste in elk douwdrop oog aan't pril groene blad dat nauwelijks bewoog.

Een Lieve Heer Beestje voorzichtig telde en overwoog voordat het tenlaatste triomfantelijk op vloog. Een pikzwart kevertje koos kieskeurig een hapje van een sappig groen lapje uit een groot groen blad.

Daaronder was een dikke oranje rups met een zwart glanzende muts die speelde kiekeboe rond de steel maar liet ook geen blaadje heel. Vlakbij, op een fel rode bloem zat een eigenwijze blauwe vlieg zijn dagelijks bad te doen en keek daarbij ernstig scheel.

En diep daaronder in het frisse groene gras draafden vrolijk een volkje mieren alsof het er kermis was. Ik had heus nooit eerder geweten noch had ik ooit gezien dat in zo'n stukje grond en gras zo'n vrolijk, tierend leventje was.

Het was voor mij een mirakel en het warmde mijn oude hart want ik was me ineens diep bewust, hoe eens lang geleden God deze wereld heeft geschapen, en toen met een lach moet hebben gekust.

Lini Grol,
Fonthill

Dutch

Onze taal vandaag

Marcel Vertommen

'Wij begrijpen er niets meer van.' Dat is een opmerking die wij al dikwijls hoorden van landgenoten die al geruime tijd in het buitenland verblijven. Wanneer zij eens naar ons land met vakantie overkomen en onze kranten ter hand nemen of luisteren naar onze radio- en TV-uitzendingen stoten zij vaak op woorden en uitdrukkingen die zij niet meer begrijpen.

Eerlijk gezegd, dat gebeurt ons ook wel eens. Zo ontdekten wij bijvoorbeeld in het jongste nummer van VIW-Nieuws een

woord dat wij niet kenden en dat ook niet voorkomt in ons woordenboek: het woord **'amigocratie'**. Achteraf vernamen wij dat het woord — misschien voor het eerst — gebruikt werd door een spreker op ons VIW-Congres in 1981.

De man bedoelde ermee: 'internationale economische contacten die een bepaald land tracht tot stand te brengen via zijn in de vreemde gevestigde landgenoten-emigranten.' Sedertdien schijnt het woord wel eens meer gebruikt, hoewel het nog niet in onze

woordenboeken werd opgenomen. Woordenboeken zijn echter alleen maar 'inventarissen' waarin woorden en uitdrukkingen opgenomen worden die door de mensen van een bepaalde taalgemeenschap vrij algemeen gebruikt worden.

Een gesproken taal leeft en evolueert: sommige woorden en uitdrukkingen geraken met de tijd in onbruik en verdwijnen dan ook uit de woordenboeken; er komen anderzijds nieuwe woorden en uitdrukkingen bij en soms ook krijgen bestaande woorden en zegswijzen zelfs een

andere inhoud, een andere betekenis.

Dat er bestaande woorden in onbruik geraken is begrijpelijk: de voorwerpen die er mee aangeduid worden bestaan eenvoudig niet meer of verdwijnen gaandeweg uit ons bestaan. Waarom zouden wij in ons land nog spreken over 'centen,' die kennen wij al lang niet meer in ons dagelijks leven.

Dat er nieuwe woorden bijkomen is ook normaal: het leven rondom ons ontwikkelt zich voortdurend: er worden nieuwe dingen ontdekt,

uitgevonden en geproduceerd. Denken we maar aan al wat verband houdt met de kernenergie of aan de plastic- en nylonindustrie die sedert de jongste wereldoorlog zoveel diverse producten op de markt hebben gebracht.

Ook de zogeheten 'menswetenschappen' (politiek, sociologie, economie, psychologie, pedagogie e.a.) namen de jongste jaren een enorme vlucht en zorgden op hun beurt voor een hele lading nieuwe begrippen en woorden. Vervolg op pagina 23...



VERKIEZINGS PROCLAMATIE

Alle personen worden gevraagd hiervan kennis te nemen en ernaar te handelen. In opdracht van Hare Majesteit's officiële verkiezingsdagvaardiging, door mij gericht aan de verkiezingsambtenaar in elk kiesdistrict om personen te benoemen die de burgers zullen vertegenwoordigen in het Parlement van Ontario, publieke bekendmaking wordt gegeven aan het volgende in elk verkiezingsdistrict.

HERZIENING

In aanmerking komende kiezers, welke zijn gemist gedurende de huidige volkstelling en die hun namen wensen toe te voegen aan de kiezerslijst, dienen contact op te nemen met hun verkiezingsambtenaar en te vragen wat de procedures zijn, voordat de

lijst wordt vastgesteld.

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Persoverzicht

Carl D. Tuyl



Onze Minister van Buitenlandse Zaken heeft z'n lange onderbroek uit de motteballen gevist en is met vrouwlief en negen partijgenoten naar Rusland vertrokken. De grote vraag is natuurlijk: wat is het doel van deze tocht? We kunnen wel aannemen dat er meer achter zit dan de mogelijkheid voor een spelletje domino met Gorbachev.

Sinds 't Reagan-Mulroney zangkonkoers in Quebec City is de Russiese pers bepaald niet vriendelijk tegenover onze regering. Gaat Clark nu de zaak een beetje besussen? Wat betreft Canada's positie aangaande Amerika's uitnodiging om deel te nemen aan de zogenaamde Star Wars

ontwikkeling zullen de Russen natuurlijk wel graag wat beter ingelicht willen worden, en misschien zit dat achter het bezoek.

Niemand echter weet precies wat Canada's positie is. Mulroney lijkt een beetje op een verliefde bewonderaar die wel wil verloveren maar niet wil trouwen. Hij geeft Amerika's nieuwste bewapeningsplan zijn goedkeuring maar niet meer. Onze Minister van Defensie, Eric Nielsen wil echter graag meedoen, terwijl Joe Clark zelf nogal afkerig opgesteld is.

Zo wat is nu precies Canada's positie? Niemand weet dat. Er werd ook hier en daar gespekuleerd dat Clark's bezoek een soort vage voorbereiding zou kunnen zijn

voor een eventuele ontmoeting tussen Reagan en Gorbachev.

Herinnert U zich nog dat Mulroney moppie tijdens de verkiezingskampagne: "Ik zal ook baantjes geven aan Liberalen en N.D.P.'ers, maar dan na 15 jaar als ik geen levende en ademende Tory meer kan vinden die nog geen baantje heeft?" We dachten allemaal dat het maar één van die grapjes was, maar het begint er op te lijken dat het bittere ernst geweest is. Onze huidige prime minister bakt het nog bruiner dan onze voormalige eminentie.

De regering in Ottawa heeft een akkoord bereikt met de provincies over het

energie prijs beleid. Het gaat de pot in Ottawa zo pakweg een half biljoen dollars kosten en wie dat aan moet zuiveren is U waarschijnlijk wel bekend. De alom bekende Jan met de Pet zal er wel voor opdraaien.

Ondertussen moet wel even vermeld worden dat onze Minister Voor Energie, Pat Carney, één van de vooraanstaande figuren in het kabinet is geworden. Die dame blijkt een mannetjesputter te zijn. Als ze haar vingers naar de andere kant in de Kamer begint te wijzen zakt Turner een beetje onderuit in zijn stoel.

Onze Minister voor Industriële Aangelegenheden, Sinclair Stevens, krijgt van de week de eerste prijs voor goedgelovigheid. De overeenkomst met Japan tot het beperken van auto invoer liep af, en de minister dacht niet dat het noodzakelijk was om een nieuwe limiet te stellen. Grote verontwaardiging bij de kameraden van de automobielvakbond, en niet ten onrechte meen ik. President Reagan zit zo

met de Japanse invoer omhoog dat hij een persoonlijke delegatie naar Tokio heeft gestuurd om eens te zien of de balans wat hersteld kon worden. De Japanners zullen wel heel beleefd buigen en dan precies doen waar ze zin in hebben.

De eervolle vermelding voor dubbele boekhouding gaat van de week naar de heren van Air Canada die eerst ons hart verblijdden met het bericht dat er \$27 miljoen winst gemaakt was, om ons de volgende dag tussen neus en lippen even te laten weten dat de schuldenlast van de maatschappij meer dan een biljoen bedroeg. Zb kan ik ook winst maken!

En ik eindig dit Persoverzicht met een mededeling voor de veteranen van de 7-december Divisie. De Divisie reünie zal plaats vinden dit jaar op 21 september in de Harskamp. Het is alweer 35 jaar geleden dat we afzwaaiden. Waar blijft de tijd?

Blij zijn is er nog niet bij

... vervolg van pagina 21.

Verandering

Vlak voor het Tweede Vatikaanse Concilie schreef Hans Küng: "Alle theologisch-dogmatische en praktisch-existentiële bezwaren tegen een hereniging van de gescheiden christenen en tegen een algemeen concilie van de gehele christenheid lopen uit op en zijn gebaseerd op het Petrusambt ... Alle christenen buiten de r.-k. kerk, ook als zij van goede en zeer goede wil zijn, wijzen een Petrus-ambt beslist af. Wie nog voor het primaat van Petrus is, is desondanks beslist tegen het primaat van de paus."

Pas in de tweede helft van onze eeuw is er in deze patstelling verandering gekomen. Dat was vooral aan één man te danken en die man was een paus! Het was Johannes XXIII. Deze heeft in de korte periode (1958-1963) dat hij paus was een totaal ander beeld gegeven door zijn openheid, zijn nederigheid en zijn humor.

Ineens werd het zichtbaar dat het toch ook heel anders kon dan men door de eeuwen heen altijd gezien had. Bovendien riep deze paus onverwachts een nieuw concilie bijeen: ramen en deuren gingen open en er begon een frisse wind te waaien door de r.-k. kerk en door de hele oecumene.

Als gevolg hiervan ontstond er bij vele protestanten ook een nieuwe bereidheid om weer over het pauselijk ambt na te denken. Er verschenen verschillende studies over wat men noemde: de Petrus-dienst. In een wereldkerk zou het voor de hand liggen deze taak als een persoonlijk universeel ambt toe te vertrouwen aan de bisschop van Rome, als symbool van de eenheid van de kerk.

Terug bij af

Maar Johannes XXIII werd opgevolgd door Paulus VI, die

duidelijk de ontwikkelingen begon terug te draaien. Nog tijdens het concilie zei hij op een algemene audiëntie heel nadrukkelijk dat het pauselijk gezag 'het hoogste gezag' is en dat de aanwezigen hier dan ook 'in het centrum van het gezag der kerk' waren.

Johannes Paulus II gaat op deze weg verder. Ongetwijfeld is hij een aardige, sympathieke man. Hij zegt ook veel goede dingen over de grote problemen die onze wereld verscheuren (honger, armoede, bewapening, enz.) Maar hij is duidelijk een hiërarchisch figuur die probeert de zaak in conservatieve richting terug te buigen. Dat geldt voor allerlei ethische problemen, zoals de kwestie van de voorbehoedsmiddelen, maar ook ten aanzien van leerstellige ontwikkelingen en bisschopsbenoemingen.

Zo langzamerhand komen dan ook bij velen, zelfs bij de meest oecumenische reformatische christenen, de stekels weer overeind en alle oude vragen keren terug. Zelf dacht ik aanvankelijk: laat de goede man maar komen; waarom zou je hem niet vriendelijk begroeten? Maar nu begin ik mezelf af te vragen: kan het nog wel?

Ik kan me best voorstellen dat dr. K. Blei vindt dat het hervormde moderamen (bestuur) zich nog maar eens moet bedenken of het wel aan het bezoek deel zal nemen, en dat mijn collega prof. dr. J. T. Bakker van Kampen aan het eind van een fel artikel schrijft dat de moderamina van de synoden in ieder geval nog maar eens goed moeten nadenken wat ze in mei in Utrecht gaan zeggen.

Aartsbisschop Simonis heeft mij door zijn recent interview in *Elseviers Magazine* ook bepaald niet geholpen. Hij zegt te geloven "in het petrinische

charisma van de paus, in het feit dat in hem Petrus hierheen komt in naam van Christus." En even verder: "Hiërarchie — het gezag dat Christus aan de kerk (en daarin op bijzondere wijze aan Petrus en de andere apostelen) gegeven heeft — is wezenlijk voor katholiek zijn."

Hier zijn we in wezen weer bij 'af.' Hiërarchie wordt iets heiligs en de opvolging van Petrus iets vanzelfsprekend, ondanks alle exegetische en historische studie van de laatste vijftig jaar. Op deze wijze wordt de kloof die in de dagen van Johannes XXIII smaller leek te worden, weer groter en blijkt ze weer even diep als altijd.

Natuurlijk besef ik heel goed dat we de openheid van het concilie niet moeten overschatten. Simonis kan zich ook naar de *letter* op het concilie beroepen. Maar toch was er toen een *andere geest*.

Johannes XXIII, de 'vader' van het concilie, was inderdaad een *servus servorum* (dienaar der dienaren, aller dienaar), één van de officiële titels van de paus.

Maar nu schijnt het allemaal weer te verdwijnen achter het alleen-zaligmakende instituut van de moederkerk — en achter een paus die echt 'paus' wil zijn. Maar dan wel heel anders dan Hans Küng de 'echte' paus eens schilderde in de volgende woorden: evangelische nederigheid, evangelische eenvoud, evangelische broederlijkheid, evangelische vrijheid.

Blij zijn met het bezoek van de paus? Hij mag van mij (en van vele mede-calvinisten) best komen. We zullen ook wel eens extra naar de tv kijken. Maar 'blij zijn' is er echt nog niet bij.

(Genomen uit *Friesch Dagblad*)

Onze taal vandaag

... vervolg van pagina 22.

En de meeste van deze woorden blijven niet uitsluitend behoren tot de eigen vakliteratuur van de beoefenaars van deze wetenschappen, maar zij pelen ook langzaam maar zeker door tot het taalgebruik van 'Jan en alleman', vooral via kranten, radio en televisie. Ondertussen moet ook gezegd worden dat onze journalisten en publicisten door meer geregelde contacten met Nederland, in hun woordgebruik ook steeds meer onder de invloed komen van het taalgebruik van hun collega's uit het noorden. Wij spreken weliswaar dezelfde taal, het Nederlands, maar dan toch wel met enkele verschillen en nuances, wat onvermijdelijk is en zeker niet altijd verkeerd. Zo worden dan ook bij ons woorden en zinswendingen gebruikt die wij uit Nederland overnamen.

Uit dit alles blijkt hoe moeilijk het is om de evolutie van om het even welke levende taal op de voet te volgen, vooral wanneer men niet elke dag met die taal te

maken heeft. Het spreekt dan ook van zelf dat hiervoor een voortdurende inspanning vereist wordt van hen die deze taal willen blijven begrijpen en gebruiken.

Anderzijds is het ook zo dat een journalist of schrijver in zekere mate moet rekening houden met het publiek waarvoor hij schrijft of spreekt. Als hij wil begrepen worden moet hij daarvoor ook een inspanning doen; zoveel mogelijk woorden en zinswendingen gebruiken waarvan hij redelijkerwijze mag veronderstellen dat zij door dat publiek wel degelijk begrepen zullen worden; zo nodig moet hij in zijn teksten nieuwe vreemde woorden verduidelijken en niet uit gemakzucht, snobisme of modezucht een taal gebruiken die door zijn publiek wordt afgewezen als hokus-pokus of een taal vol stadhuiswoorden.

Taken from VIN News (Flemings in the World), December, 1984

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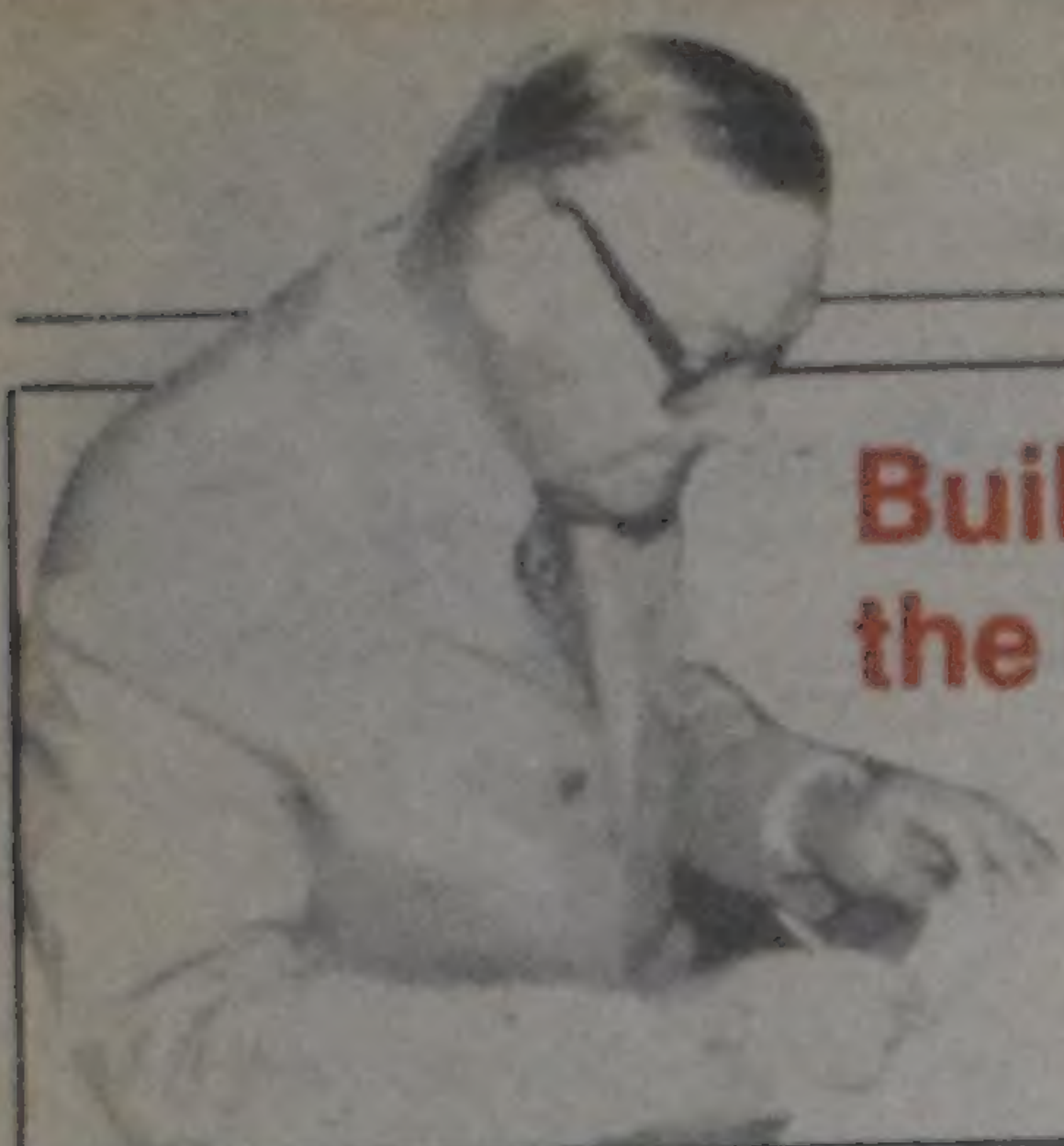
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Matthew 6:33

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Neither is it Jesus' intention to say that the kingdom of God, of spiritual importance, is over against less important natural needs in our lives. That too is a dualism which we have to reject. The two parts of this word are one.

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But we must also seek righteousness. This means that we must be faithful citizens of God's kingdom. We must seek the given, imputed righteousness which Christ merited for us. Included in this righteousness is not only forgiveness of sins and a new life, but also our daily bread.

Jesus did not say how much bread. But, in any case, enough that we don't have to worry.

Rev. Henry Van Andel

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